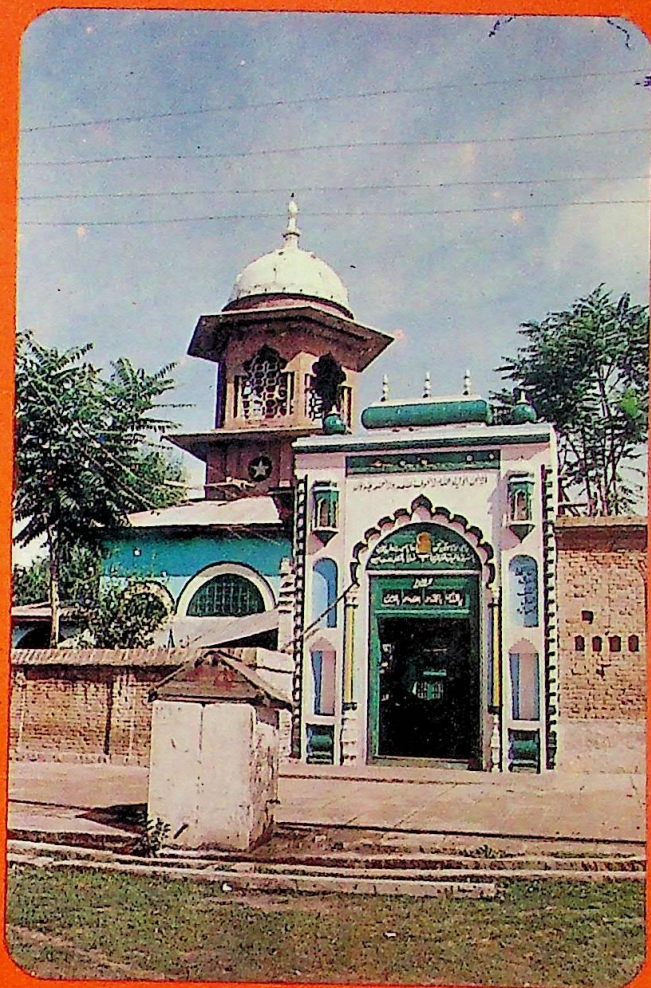


(WONDERLAND IN THE HIMALAYAN REGION)

CULTURAL HISTORY OF DODA J&K



Mohan Lal Aash

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2nd Edition—1992

Cover Picture

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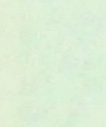
Mohan Lal Aash

THE UNIVERSITY OF THE HINDU KASHMIR

CULTURAL HISTORY

OF BODVAJAK

BY



BY

BY

BY

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by :

Mohan Lal Ash

BY

BY

BY

To my Respected
Brother, with
Devotion. *Aash*

In Gratitude to

Principal Govt. College Bhadarwah for his permission to reproduce two articles; History of Bhadarwah by Prof. B. Gupta and Glimpses of Song and Dance of Bhadarwah by Prof. Verender Kumar from College Magazine of August 71 and use of ref. on page 30, 57, 59, 72 and 73 of the same magazine in the manuscript.

To Thakur Brij Bhushan Singh of Bhadarwah for permitting me to reproduce the articles "Patt-ka-Mela" and Indigenous Dances of Bhadarwah by his illustrious father Prof. U.C. Thakur.

My thanks are due and are gratefully given to Mr. Wali Mohd. Bhat (Aseer Kishtwari), chief accounts officer dist. treasury Doda for providing me certain valueable suggestions and allowing me to include his article Shrines of Kishtwar in the manuscript.

Thanks are due to my colleagues at Malhori Doda, who copied the manuscript with devotion and zeal.

Valueable information regarding development and ecology provided by the Deputy Commissioner's office Doda offered me an occasion to thank Respected Khursheed Ahmed Ganai, Deputy Commissioner, Doda and his staff.

Mohan Lal Aash
Author

In Gratitude to

His Highness the Maharaja of Jammu and Kashmir
for the privilege of publishing the first issue of the
Journal of the Jammu and Kashmir Sahitya Akademi
in the month of August 1951 and for the gift of
Rs. 25, 50, 75 and 100 of the same magazine to the members.

The Journal of the Jammu and Kashmir Sahitya Akademi
is a quarterly publication. The first issue was published
in the month of August 1951. The second issue was
published in the month of November 1951.

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Thanks are also due to the members of the
Jammu and Kashmir Sahitya Akademi for their
kind and generous contribution to the first issue.

The first issue of the Journal of the Jammu and Kashmir
Sahitya Akademi was published in the month of August 1951.
The second issue was published in the month of November 1951.
The third issue was published in the month of February 1952.
The fourth issue was published in the month of May 1952.

Respectfully,
A. K. S.

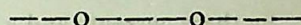
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PREFACE



Imagination can not preceive and measure the grandeur of a human race living among the groves of pine trees and health resorts of DODA district, can preserve the ancient culture of pre historic period e.g; 'Naga Cult' when social order of entire globe has undergone a precise change due to advancement of scientific realism and material pragmatism.

This last relic of by gone days has captured the paramount position in the cultural heritage of this mighty race.

This oboriginal culture of ancient human race; under went a sea-change when it came close to the latest cultural and spiritual movement of the world i.e. Islam. Islamic missionaries carried the masage to all corners of the globe. In the J&K state before the advent of Islam, Monastic Shavaiism was deep rooted and it had created a philosophy known as "Preiti Bijna or Trika" on the other hand Islam too had a philosophy of

“Tavheed” and well exalted and aggrandized concept of social code. The confluence of these schools of thought generated high social moral, spiritual and intellectual values of Humanism, Sufism and Risi-cult.

The cultural life of DODA was influenced by these currents and a liberal social order with high human values came into force.

A number of glaring examples of tolerance, brotherhood and sacrifice are recorded. Shah Asrar Sahib the first born of luminous soul Shah Farid-ud-din Bagdadi sacrificed his life for a Hindu friend and Ranas of DODA sacrificed their lives to save Raja Anayatulla from the captivity of Raja Ranjit Dev.

The journey of this cultural wheel starts from Nag Raja (Baisakh Nags) abode of Ghatta (Bhadarwah).

Naga temple of Bhaderwah has been recorded by all historians, but they have not studied the evolution of Naga cult in this area. The philosophical and political background of Naga cult has been over shadowed. Neither they have dared to expose the dislike and hatred of Nagas for Aryan civilization and culture.

Naga beliefs were the order of the day in

Kashmir before the advent of Rishi Kashapa. When Aryans made their way into Kashmir, they met with a tough resistance by Nagas. After a long drawn battle, Aryans with their socio-religious and political ideology were made to surrender before Nagas. A treaty of peace was signed between Naga King NEELA and Aryan chieftain Chander Dev. Aryans were made to offer certain offerings to Nagas and in return Nagas allowed them to stay in the valley. Soon after the death of NEELA RAJA, Aayan made their head way, because of their superior war technique and marked intelligence. Nagas were wiped off in a phased manner. Their places of worship were destroyed and their traditions, influence and achievement were thrown into dust bin. Only one or two rituals could be retained by the people of Kashmir.

But the situation in DODA district is surprizingly different. Although the Aryan influence is clear, yet they have not been able to weed out Naga cult from this soil.

The scuffle between the two races is evident, but after the Naga victory, they have never developed the taste for Aryan civilization as is clear from the existence of Naga cult even today. They have developed clossal indifferences and disregard for Vedic civilization.

Absence of Philosophical base for Shiva

(THE CHIEF GOD) which was propounded by Vasu Gupta and carried to all corners by Abnova Gupta, the chief commentator of "Prity Bijna" philosophy, is clear proof that Aryan institution of pragmatic philosophy has been rejected by Nagas of the area with all its might.

The most confusing account of "Vasuki Nag" as recorded by Aryan scholars is biased. A powerful serpaent is shown running from place to place for shelter, because a Kite (Guard) is chasing him and he becomes so helpless to run for safety to a mountain peak (Kailash). This account brings the stature of a super natural and miraculous Deity at a melting point. Can this mythology be accepted in this age of reason? Unfortunately we have no written record about this Naga hero as to prove that he (Vasuki Nag) had organised resistance against Aryan invasion and their cultural and racial superiority. Only legends have been created by writers about Vasuki, without any logic. But DODA district is itself a proof of Naga superiority, because no Aryan influence and signs of Vedic Culture is seen anywhere in this area. Instead almost every village of DODA has a Naga temple.

Sanker is worshipped on ritualistic base as was customary to early Nagas.

All jatras and kuds are performed to get

lessings of Nag Devta. Each family has a separate 'Naga Deity'. Naga is worshipped throughout the year not only on Nag Panchmi. People of this area have highest emotional attachment with serpent spring and Shiva. There is no Vishnu* temple anywhere in DODA district, because Vishnu is chief Deity of Aryans and it was beyond the imagination of the people to erect the place of worship on the name of Vishnu. Naga cult has added grace to the self respect of the people. It guides them in action and spirit. This cult is as fresh and gay today as it was thousands of years back.

DODA is untouched chapter of human history. It calls for research scholars, intellectuals and historians to ponder over the existence of unique socio-cultural order. When it has lost ground in the country and world at large. Another land mark in the history of DODA was advent of Sofi Saint HAZRAT SAYEED SHAH FARI-UD-DIN BAGDADI. He was an emancipated miraculous spiritual luminary who revolutionised the cultural as well as spiritual life of DODA district. A new philosophical base was provided replacing age old customs and rituals. HAZRAT FARID became the source of inspiration for millions.

A new political order was established under Muslim rule. Monostic school of thought was advocated.

* (A single Vishnu Temple has been constructed in Bhadarwah recently by Wazir family.)

Frozen ritualistic atmosphere received heat and warmth from Islamic TAVHEED, social as well as historical events got a clear direction for onward march.

New values were established. Life became radiant and resourceful. The stigma of inferiority complex was removed. Old cultural values were synthesized and evolved into a new civiization. Hindu Muslim unity as advocated by the Great Seer Paved way for new social order and progress. Muslim Kings ruled most parts of DODA district for a long time. It was not a Rule of Sword, but Rule of Love and Respect for human dignity.

One can not enjoy the luxury of by-passing HASARAT-I-NUNDA RISI and his lovely disciple HASRAT-I-ZAIN-UD-DIN WALI while recording the History and Cultural events of District DODA. Because this is the Father Land of both the Ritheous, Immortal and illuminated Seers, who changed mental moral and spiritual Panorama of the state, founded Risi Cult in Kashmir and laid the strong foundation of Hindu Muslim unity. Both these Rishi's were the great spiritualist of the soil.

HAZRAT-I-NOOR-UD-DIN NOORANI is recognised spiritual leader and luminary of high order. By this virtue he is called ALAM-DAR-I-KASHMIR 'The Torch Bearer.

I was thrilled to see the literary movement of this Area, and was fortunate enough to edjoy the company

with many intellectuals, having a new vision and understanding of modern sensibility their literary talent was weighty their philosophical approach towards grim problems faced by the literary world is praise worthy.

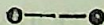
My humble collection is not the end but beginning of a task for synthesis into Indo Aryan and Naga culture.

I feel no apology in presenting this book, which is perhaps the first book that gives a complete picture of Naga culture.

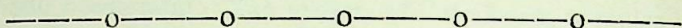
But this synthesis of mine demands Research, which the scholars may undertake in order to locate the Interesting Material for social scientists of tomorrow.

MOHAN LAL AASH

(Author)



Geography & Ecology



DODA is a picturesque land in the north west of Himalyan region. It is the place of attraction for Research scholars, historians, natural lovers, Philosophers, Saints and Seers. It's lush green forests, snow clad mountains, icy cold springs enchanting natural beauty has ambient the natural lovers. It is a place of solace and thought prevoking sight for visionaries. It is the place where primitive beliefs, rituals, customs, supersititions are still prevelent. One gets facsnated to see age old Jatras, Melas and holy festivals. Changing times has neither effected the ancient customs and superstitions nor has changed the noble behavior simple living and andante notes of lumenous souls living on mountain slopes. The greatest wonder of the ptace is existance of NAGA CULT. Origion of this culture was Kasomir, but with the passage of time flavour of this saffron quoted culture was fanned off from the valley, but DODA cradled it and it is as fresh and gay even today as it was thousands of year back. The main reason for its survival goes either to its typical geographical position high mountains, difficult passes, lack of communication

and information or the emotional attachment and empiric faith of the people for this cult which has built a guarded fort around this belief.

Geographical position has also played a significant roll in polishing the general behaviour of the people. Its climate, forest, mineral wealth, legends, fables and other religious beliefs.

DODA is completely a hilly area and it's Geography starts from it's mountains. Lofty smmits are regarded by the inhabitants as the dwelling place and throne of Lord SHIVA. So people regard mountains with reverence. According to their belief these mountains form a protection for man and animals against bad weather and other clammities. People live a contended life, they have meagre food (they live almost exclusively upon Maize, Jawar and Barley flour). They spend their winter months in solitude. Winter of DODA has it's own charm, in a bright and sunny day, when the magnificent Panorama of Hillocks, Peep through the vail of clouds, people are tempted for hunting. Gaily coloured humanity issue out from warrons like rabbits and they search for their Prey in Jungles. Usually they hunt wild goats (Peegeed) found in large numbers in these mountains.

Having popular conception about mountains especially Kailash being the throne of Mahadeva and his

lovely BAISAKH NAG people consider these places as treasure of precious stones like (Neelam) SAPPHIRE (a world famous precious stone) Geological map of DODA show a good number of mineral deposits in this area.

Inspite of the pragmatic principals of modern science people at large have idealistic conception of life one of the legends reveal that the mountains are the oldest descendants of the creator, they had wings, by which they flew about alighting where it pleased them, PRAJAPATI INDRA cut off their wings and made fast the earth with the mountains. The wings which had been cut off became storm and clouds, that is why they float above the mountains

The geological report is clear that Himalyan mountain was once under sea, findings of fossilized remains of animals found at Madwah and Dacchan formerly living in the sea, show clearly the origin of DODA mountains

There are no Glacier cirques to be found below 9000 mts. There are many villages at Bhaderwah which are at the height of 8000 feet above sea level. The village near Rudderdhar plays an important part in determining the upper limit of the settlements when Monsoon Break in DODA especially in Padder and Bhadarwah Tehsils there is unusually high cumulus clouds rising above a threatening bank of clouds to the South.

During this period the incessant roll of thunder and vivid lightning is always seen.

Of course there are local climatic differences to be taken into account. In the mountain slopes of DODA city and its adjoining areas the monsoon advances at a slow speed so we don't find much vegetation on these slopes due to scanty rainfall. The mountains are almost deserted and scenic spots are negligible in this area, except LALDRAMAN, which is on the peak of SIRAJ, its altitude is 8000 feet, heavy snowfall and lush green forests with vast grazing ground with a crystal spring and numberless wild flowers make it a paradise of this deserted area.

DODA is connected with Batote by a hilly road, but bad weather is the greatest stumbling block to the only link of communication which makes it unsafe for journey.

From the month of march the mountains are largely covered with clouds and pouring of rain hamper the successful prosecution of the work, land slides are caused which keep road closed for weeks together. Some times work on this road has to be abandoned before midday the thick clouds and heavy drizzls obscure the vision.

For the full spring season work on this road from Raggi to DODA remains hopeless. All the link roads joining villages with district head quarter remain closed for months

together. DODA city is situated on the left bank of river CHINAB up on Barren mountain, has an altitude about 2500 feet. It has no vegetation and no forests near by. Number of villages are around it, where cultivable land is found among the huge rocks.

Mountains situated on the right side of Chinab are full with dense forests. These forests are supposed as best Sanctuary for wild life, but due to the negligence of the authorities the valuable wild life is on fast extinction.

There are good number of pastures on the mountains of Bhadarwah and Kishtwar, which provide nutritious grass for their live stock. Thus helping people in building their prosperous economic life. According to geographical division of mountains, DODA falls in the range of outer Himalyas. It's altitude varies from 2000 to 14000 feet. The major population of this district reside on mountain slopes having cultivable land and pastures nearby.

The main crops are maize, pulses, jawar, vegetables and bajra. In Bhadarwah rice too is sown and at Kishtwar Saski a useful herb for acute stomach troubles is found on the slopes. Saffron fields are found in good number, forests are full of Deodar trees and large quantity of sleepers for railway tracks are supplied.

Due to it's high altitude, DODA district is generally a cold area, barring few hot places like Ramban and Ramsu.

Owing to it's forests and local rains the temperature does not rise as high as Jammu. February, March and April are the months of highest rainfall but winter is not so severe as Kashmir.

In addition to Deodar, The Cheer, Pine Cedrus, Kail, Fiq and other mixed types of forests are also common, but unfortunately there is no forest based industry. Total forest area of DODA district is 2210 square miles. To extract the wood from the heart of the forests some 625 miles long forest roads have been constructed.

Fruit production is quite good. There are number of apple gardens, wal nut, naspati and appricot trees.

Small poultry pens are in every house and local cock with full fat is very delicious.

People use primitive form of agricultural practices. Spining and weaving of wool is cottage industry. The blankets and pattus (A course woolen cloth) prepared at Kishtwar are famous for their finish. Due to non availability of transport facilities horse and mule is the cheep and avilable transport.

DODA district owing to it's Rocky land and lack of irrigation facilities is not self sufficient in food production. So development of cottage industry is the need of hour.

Fascinated by the flow of River Chinab an Irish Engineer remarked 'Had nature bestowed our country with a river like CHINAB we would have supplied electricity to whole of the Europe.' Unfortunately our meagre resources never allowed us to utilise this important electric source for commercial purposes. Still we have constructed two power houses at Dool HASTI and SALAL and survey for more places is on.

Doda is divided into six zones :

1. SIRAJ
2. SIRAJ to KISHTWAR
3. MARMAT GALLAN and RUDHAR
4. PADDAR and BHALLESA
5. BHADARWAH
6. Villages situated on river banks of RUGGI, CHINAB, KALNAY, RUDHAR GANGA and BICHLARI.

All these zones have different kinds of sedimentary rocks, lime stone, mud stone, shale and other similar marine deposits and good variety of fossils turned into stones from area between Paddar and Banihal has also igneous origin.

Certain amount of mineral wealth is also

found in DODA. There is abundance of granite in Neru Nallah. The rocks of Kailash are made of Gneise and Basalts.

Iron ores are found in the Neru Nalah (Bhadarwah). There are great deposits of Lime stone at Assar, mineral water spring at TATTAPANI, marble (lime stone) at THATHRI, calcite at RAMBAN, slate at BANIHAL, Mica stones, All along the Batote Bhadarwah road.

If due consideration is given to these minerals, it will give boost to the economic well being to the beautiful Himalyan Region.

DODA is second largest district in the state of Jammu & Kashmir. Eastern boundries of this district stretch up to Ladakh (Zanaskar) from Northern side it is connected with Anantnag.

Southern side extends up to Udampur. It's south-east side is connected with Himachal Pradesh.

Summits all round, dense forests, with Barren patches and number of Bryophytes exceeds that of any other place.

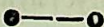
Ecological set up of this place invite special attraction. The geological factors which effect the vegetation of a place are mainly Topographic, i.e. Erosion & Deposit climate e.g.

wind, fires and lightning etc. Biotic man and other organism, edaphic e.g. soil, water and temperature. So far as the Topographic and climatic factors are concerned, these are almost similar with Kashmir Valley other ecological factors, like noise pollution is practically absent in this district.

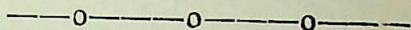
There are no factories and no smoke. Air is fresh and soothing

Wast land with less population make living conditions Hygienic.

Soil of forests is rich in inorganic and organic substances, mineral soil provides luxuriant growth of grasses and wild flowers which purify the air. The nitrogen contents in the soil is good for better cultivation. This brings us to conclusion that nature has made DODA not only the beautiful place but ecologically sound and Hygienic lay a place where living conditions are still preserved without any adulteration.



Principalities



Principalities were the notified areas governed by the local Jagirdars known as RANAS. The Ranas were under Subjugation to Rajas. They would annually pay a good sum in the Royal exchequer. Ranas were the big land owners, tillors of the land were their serfs, who would earn their bread by Tillage of the soil by extensive and intensive trading excursions. Each Rana would held a court, he was the final authority on law in his area he would convict any offender and some times would pass the orders of execution. His judgement could not be appealed any where except the royal court. Ranas have created a history of their rule both good and ugly. They would enjoy a luxurious life, all comforts were at their disposal. They would enjoy themselves with wine and lust. Large number of servents and labourers were at their disposal I could not trace accurately their time of immigration to this district, as some elderly people narrate that Ranas were not the original inhabitants of the place, but have captured their principalities by force. While the subsequent arrival and war tactics of various Ranas are subject to numerous legends

traditions and myths. The dearth of legendary as well as historical account of their ancestors arrival in their principalities lacks in record.

They would take the major share of the land, and the tillers would be left to their fortune.

Each Rana was expected to be in active service of Maharaja at the time of war with men and material. After the war was over, Maharaja if winner as a mark of appreciation and recognition of meritorious services rendered by 'Rana' would tie his turban with his own hands, and Rana would carry this turban in a Palki to his native place and keep it preserved for future generations as a relic of superior importance, an honoured gift from CHAKRA DHAR, the great ruler for the dynasty. This great honour would strengthen the hold of Rana on his Hereditary Jagir. History records the gallantry and devotion of some Ranas towards their subjects in the wake of some clamity.

Rana's have played vital role in the socio-economic and political life of DODA. It was with the assistance of Rana's that BICSHACAR a renowned king of Kashmir recaptured his kingdom. Today the Hegemony of Rana's is over political panorama of their gallantry has ended. These people live the life of a common man. Their large holdings of land have been taken by the government and distributed to farmer's and tillers. Some

tillers have grown more prosperous than Rana's. Early principalities of Rana's were Marmat, Padar, Bunjawah, Sarthal Poochi, Siraj, Hud, Trown Bhadarwah, Kantwara, Odail, Dacchan, Jiskar.

SOME MAJOR GEOGRAPHICAL DIVISIONS OF DODA

SIRAJ

The area of Siraj starts from Kuntwada Kishtwar and extends up to Ramban. This area is situated on the right side of the river Chinab sixty to seventy miles long and fifteen to twenty miles broad. Area of Siraj falls on the outer Himalyan Range.

Total populations lives on the mountain slopes, unfavorable climatic conditions, deserted mountains, lack of vegetation afford much difficult condition of living. This area has got low rainfall. Summits are steep. There is extensive erosion of land. Huge rocks odstruct the area from extensive cultivation.

Difficult hilly terrains are found here and there. Generally people have created habitations near Chander Baga and it's tributaries on mountain slopes where rainy water make small fields, due to sedimentation.

Natives of this area known as Siraji's, both Hindu and Muslim communities reside here with peace and harmony. Brahman, Thakur, Rana and Harijans belongs to Hindu commu-

nity so have Muslims different castes and sub-castes.

There are many versions behind the word Siraj. According to George Grarson, Siraj was originally Shiv Raj, abode of Lord Shiva. But folk-tales and semi historical records reveal that this was a free state where native people would rule. It was called Swaraj (self governed area). There were at least one hundred principalities where Feudal cheiftains called Ranas were the rulers.

People generally believe that there are seven Siraj's, i e. the area is so vast and so difficult that one cannot have a look or travel within it's territory completely. Due to it's extremely difficult passage not a single neighbouring king has ever tried to conquer this area. Even the kings of Kishtwar never disturbed the peace of this area. Although the entire area was situated on western boundry of Kishtwar.

For the first time Wazir Zorawar Singh the famous warrior and commandar of Maharaja Gulab Singh's army entered this area near Ramban, defeated local rulers and annexed this area with the Jammu Kingdom in 1820. Wazir Zorawar Singh took the same rout to conquer Kishtwar, Paddar, Zanaskar and Laddakh. The head quarter of Siraj was Nagri, presently DODA. Which was later used as winter capital by the kings of Kishtwar. Nature has gifted this area with a picturesque health resort of LALDRA-MAN. If it is developed it will become popular tourist attraction.

Laldraman is presently used as grazing ground, where local people and migratory Gujjars tend their flocks of sheep during summer months.

Ranas of Siraj had friendly relations with kings of Kishtwar and have faithfully served them. When Raja Anayat-Ulla Singh a famous king of Kishtwar was imprisoned by Raja Ranjit Dev in Bahu Fort of jammu, Kotwals of Siraj ambushed the fort and released the Raja from the captivity of Ranjit Dev.

MARMAT (Galyan)

MARMAT is a land of green forests, snow peaks, streams and scenic spots. It is a land of legends, myths and superstitions.

On it's south west lies the historical mountain of Sudh Mahadev, where centuries old famous Shiva Temple is built on its peak and famous "Devika Nadi" said to be incarnation of Parwati, the consort of Lord Shiva who appeared in the form of a river. Devika Nadi is as sacred as the Ganges in Northern India. People emerse the Ashes of their relatives in this river.

SUDH MAHADEV is the boundry line between the district of Udhampur and DODA.

The people live on mountain slopes having cultivable land and pastures near by this area gets heavy snow fall in

winter and remains cut off from outside world not less than four months. Some times winter creates Catastrophic consequences when land slides and avalanches create problems for the people living at high altitudes. There are many scenic spots like Kalhota, Sundhra, Mangota, Padhri etc. Due to good number of pastures and fertility of land the area is economically sound. By the grace of its peculiar geographical position, people are well built and hardy. This area was ruled by Rana of Kalhota.

Due to amazing economic progress of the people, they have captured very high posts in state administration.

Nag Temples are seen in good numbers which show the signs of unique Naga cult. Surakh Nag Temple supposed to be the first born of Vasuki Nag is at Kalhota, people of the area has great reverence for their Naga Deity. Naga influence is seen in every walk of their life "Anardana" and "Guchhi" are the two forests products which capture not national but international market. Major forests herbs are extracted from forests. It is thickly populated people are economically well off. The famous "Chandi Tirth" of "Dedni" is situated on the mountain top at the altitude of 9000 feet and is visited by thousands of devotees in summer months. This area is connected with DODA by a hilly road, which often remains closed due to the land slides.

Green forests of this area are full of Deodar trees.

It's extraction yields a fair revenue to the government. Primitive form of cultivation is in force and wool blankets and patoos are it's cottage industry and due to it's good number of pastures people have large flocks of seep which are being sold every year.

PADDER

PADDER is mountainous area full of crystalline rocks. It's boundries extend to Himachal Pradesh from south east side to Laddakh and Zanaskar from north, Bhadarwah in south and Kishtwar to its west.

CHANDER BAGA river flow from the heart of this area. It is 50 miles in length. Atholi is it's principal town. Butna Nallah which comes from east submerge with Chinab near Atholi. Total population of Padder is situated at highest mountain chain speedy Chander Baga causes erosions. Many a times it forces its way on rocky slopes and carries with it the herbal plants which grow on it's banks.

The altitude of southern mountains vary from 15000 to 16000 feet. One can not enjoy the exercise of climbing these mountains without proper aid, because the mountain Ridges crests lie on Tectonic arches. From Atholi downwards we see small habitations spread over seven kilometres. We find here the narrow strip of land on both sides of Chinab which is semi-plain

but number of hamlets are seen on very high mountain slopes also.

In 1650 AD the Raja of Chabma Chatar Singh attacked on Pangi captured it then attached Paddar to his kingdom. He constructed a small fort near Atholi and named this village as CHATAR GAR. Immigration of people started from Chamba to Atholi. Immigrants entered with matrimonial relations with local people. Then entire Padder area came under the rule of local Rajputs called RANAS. Each village came under the monarchy of a local Rana. Internal fighting among Ranas started and territorial disputes surfaced. In 1834 AD General Zorawar Singh attacked this area, defeated Ranas and annexed Padder with Kingdom of Jammu. Imprisoned Rana Rattan Singh, thus ended the rule of Feudal Kings. Padder area is famous for Naga worship, each village of Padder has a Naga temple with huge images of Nagas adorned with the offerings of devotees. On the northern side of Padder large number of Bhudist population reside.

This area is least effected by the external influences due to its perilous tracks, leading across high passes, cold climate and inhospitable weather has always prevented outside missionaries to enter this area.

Ancient customs and beliefs are still in force here. Pahari is the main language spoken by the people, but Tibetan and Pahari languages do exist.

Some isolated groups of Bhudists claim to have migrated from Tibet some five centuries back. So far as agriculture is concerned none of the families possesses land resources which alone would enable its inhabitants to maintain themselves and their live stock through out the year. In order to secure a constant supply of food for their animals they travel from pasture to pasture. Cattle suppliment their income and people live a contended life they extract local wine called CHANG and they use it on festive occasions and in chilly days of winter.

KISHTWAR

KISHTWAR is a historical place, Kalhana has described it as the area of peace and welcome place for Kashmir kings, who were deserted in war, a safe hiding place for war prisoner, warriors and revolutionary intellectuals. It is a cold area at the altitude of 52000 feet. It is rich in forest as well as in herbal wealth. In early days Kishtwar was a free state governed by local Rajas. It has got high mountain chains, best tracking spots, streams and settlements around it. Summer of the place is fascinating and winter season is harsh. There are no irrigation facilities available so people sow dry crops like Maize, Bajra and Pulses. Safforan and suski a priceless herb is available on strips of land.

There are many good grazing grounds, live stock

is the main source of income for the people.

During winter soil is frozen and all agricultural operations are at a stand still. In early summer sowing of dry land crops start and near water sources paddy is also cultivated. During summer months people work very hard. Harvesting of potatoes, grain crops and pulses start from mid September grass is cut on high pastures and at lower altitudes and meadows.

This business continues untill the first week of September grass is dried in the sun and stored as winter fodder. In these days people work very hard they are in fields from morning till evening.

Kishtwar the principal city has many zones around it, namely :

- 1 **NAG SEIN :-** From Kishtwar up to Laddrari Nullah here the boundries of DJDA district end, and the territory of Himachal Pradesh starts.
- 2 **DACCHAN :-** From Kishtwar up to hunzal. The Queen Bhawani of Raja Ranbir Singh belonged to this village.
- 3 **BLOCK AUDAIL**
KASHMIR :- From Mughal Maidan to famous historical pass of 'Marbal' falls in this area. Kishtwar was always attacked by invaders through this

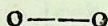
pass. Kings of Kashmir used this passage to cross over Pirpanchal.

- 4 **KUNTWARA :-** It is cluster of many villages like Pakhlan, Fllar, Nardhar and Keshwan.
- 5 **SARTHAL :-** Historical village, with the holy Shrine of Chandi Mata on its peak, a place of pilgrimage. It includes all the villages around it.
- 6 **DODA :-** Winter capital for kings of Kishtwar principal city of Siraj district head quarter, place of penance for Hazrat Fari-Ud-Dine the high spiritual personality of Islamic world. It has Pochal, Palmar, Dool, Targam Lachgoha and Bhandarkot in it's only Jurisdiction.
- 7 **ZANASKAR :-** It included 51 villages of the area now under the administration of district Kargil.
- 8 **WARDWAN :-** Mountainous area between Kashmir and Kishtwar. It is full of forest wealth and natural vegetation.

BHALESSA

This area which is sub division of Bhadarwah Tehsil, is cemarcatated by snow clad peaks in the north, Paddar and Kishtwar in the east. It is cut off from Chamba and Himachal Pradesh by mountain range of Padari, Boonjwah and Thathri lying

to its west, Bhallessa is a vast area having number of villages in its fold, like 'Chillan Pingal' 2. 'Jitota' 3. 'Nanota' 4. 'Bishnota' 'Neeli' famous villages are Kallolvan, Gawaloo, Sewarah, Gowandah Jakyas, Chouri, Bhaga, Khangal, Kandilo Jorah. Gondoh is in the heart of the area. It is the head quarter of tehsil administration.



Evolution of Social Order (Naga cult-I)

NAGAS were the tribal people living on the mountain slopes of entire northern belt of the country. They have had their own kingd ms. DODA was sufficiently populated by Nagas.

These people were the primitive natural lovers. They had no broad based idealistic way of life. Nature taught them to retain naturalness and freshness, to revel in enjoyment and to maintain liveliness.

Nagas were good natured people and had stay-at-home charector. The philosophy of naturalism coloured their religious ideas. They had neither Dogmatic nor codified religion.

“Shiva” was their chief deity. In order to please him, they would offer sacrifices. They would also worship SNAKE and SPRING. Spring (Nag) being the abode of snake and snake was loved by Shiva. That was the reason, Shiva had adorned his

neck and arms with snakes. They had so many rituals connected with the worship of snake, Shanker and spring. They had unshakable and unconquerable faith in them.

They would tend their live stock on high hills and meadows. This was their main occupation. Hunting was their pet pas-time. They had no hatred and repugance for others.

This was the reason when Kashyapa made an amazing halt at Kishtwar, according to old beliefs, legends, purans and Mahatmys, along with the Caravan of Rishi's. Nagas did not show any resistance. Instead they welcomed their arrival.

On the other hand Aryans had no appreciation for the social standards and institutions of the people who belonged to other race. Aryans were self possessed and self centered people who had their own world of Men and Gods. They had developed superiority complex, because they had destroyed the Dravidian civilization by their better techniques of war and super intelligence.

Aryans had well knit social organisation and had tribal loyalties in feeling and in spirit, all these factors created in them the sense of absolute power. When they got settled in DODA district with the good office of Nagas, they gradually began to bring structural changes in social order, meddled in political affairs and finally challenged the Naga supermacy. Psychologically Nagas were not prepared to face Juvenile Race.

Because they enjoyed an enviable and sovereign position without any intervention. They had lesser tribal loyalties and had not fortified cities and sound parapher Nalia of war fare. They had out dated methods of pursuing war.

With the result the political strength of a healthy, robust and cheery people (Nagas) was lost and they were forced to forgo their Independence. They were captured, murdered, recaptured and reduced to surfdom.

Aryans succeeded in holding key positions and became the Masters of the country of Nagas.

This unholy Drama of subjugation continued for centuries together After a long pause, the SERFS woke up from long slumber. They found the land of their Dreams and Aspirations destroyed. Their holy places demolished. Social institutions denigrated and their GODS insulted.

They were caught in a fire of Revenge and Repentance, here we assess the role of VASUKI NAG. Highly revered and miraculous Naga leader. who may have organised the scattered nation for struggle. That was the reason Vasuki Nag was elivated as DEITY (If this was not the reason and Vasuki Nag was only the GOD for worship. Then SHESH NAG was to take is position) because Athurveda is full of praise for Shesh Nag not of Vasuki and this Snake was very close to Vishnu, chief God of Aryans.

How Vasuki Nag acquired the elephantine position, diminishing the status of a highly revered Naga like Shesh Nag and why Vasuki Nag is worshipped in DODA district only and why snakes are not worshipped in the country as is prevalent in DODA. VASUKI PURAN is the proof of Naga struggle and penetrating deep into the Naga cult of DODA. This fact is easily understood that Nagas have finally won the battle. They have destroyed the war threat of wellnit organisation of Juvnile race.

Aryans who were caught in a sudden uprise, they searched for the mastermind behind this revolt. It did not take them enough to locate VASUKI NAG*, who was in his abode of GHATHA Bhadarwah planning Directing and Issuing war orders Vasuki Nag came under heavy attack, which made him run from Ghatha to Kailash, but the Zeal of Nagas to fight against a ruthless foe could not be contained. They received Inspiration from their miraculous leader and persuaded the path of struggle.

Here the Vasuki Nag has been wrapped in the veil of devotion myths and legends are attached to his miraculous self. He has been marked as a snake with so many heads his towering personalits as a leader, educator benefactor of a down trodden and oppressed race has been totally ignored.

Philosophy of a social order has been shaped into

*Garudha is shown chasing Vasuki Nag. Garudha is symbolic for Aryans This bird is charriot of Vishnu (chief Aryan Deity).

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a mythological tale. This is the iron
not record the history of their war heroes.
available, it is from Aryan sources which can
cent-percent Authentic. Due to devotional app
Vasuki his contribution and his personality can ne
ascertained.

This upsurge resulted in the victory of
They regained the lost glory. They re-established their cult
institutions, their beliefs, ways of worship and rituals regained
Naga influence was established in political institutions. This
victory brought solace, peace and prosperity in the land after
decades of strife and destruction. This is quite contrary to
situation which prevailed in Kashmir at that time after the reign of
Naga king NEELA was over. Aryans established heir own super-
macy in Kashmir and never allowed Nagas to recapture power or
to re-establish their social institutions or occupy the places of
worship. They established a philosophy around Shiva and changed
the spiritual conception of Naga rituals in to the monostic school
of thought called PRITYBIJNA or Doctrine of Recognition. But
in DODA recapture of political power by Nagas resulted in tre-
mondous set back for Aryan culture. Even today we don't find
any Vishnu Temple the chief deity of Aryans in this area. No
vedic rites are performed (recently two Vishnu temples are built).
The people worship Shankar, snake and his cognative force Chandi

and Nagas as was done thousands of year back. They offer sacrifices to Shankar at Manmash Kailash and at temples of Nagas and shrines of chandi.

Aryan power was so much weakened that they could not re-establish their social, political and religious institutions. Nagas created their own towns and villages on the name of Naga chieftains like 'GOWRAR-SHAN NAG' 'BANI NAGA' 'TAKHSHAK NAG' 'NAGAL' 'KANI NAG' 'GAMANI NAG' 'DAMAR NAG' 'SUKH NAG' 'NAG SEIN' etc.

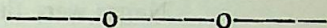
NAGAS have established their mighty kingdom from DODA to Himachal Pradesh, cultural pattern of Himachal Pradesh and DODA have common base.

After Nagas established their supermacy and captured political power, they allowed Aryans to stay on the condition that they would accept the Naga cult and would adhere, to all Naga rituals. Facts show that Aryans have accepted the conditions. This is the result that Naga culture is fresh and day today as it was thousands of years back.

With the advent of Islam, a new progressive Ideological base was established. It enlightened and added glory to the ritualist land cource of history was changed and new spiritual values came into force.

Snake Worship

(Naga cult-II)



NAGPUJA is the ancient form of worship. It starts from the evolution of human society from Neolithic to Barbaric period. In barbaric age man began to name the celestial objects dreaded snakes and insects, huge trees, dense clouds, thunders, rains, earth quacks, huge rocks and summits.

Snake being very close to man, would always trouble him. So in order to avert the misfortune of snake bite, he began to worship him, with the development of other branches of worship, man began to pay his respects and submission to other deities also.

But a section of the society clung to their ancestral form of worship, they were not ready to change their spiritual order. Such people were later called NAGAS (the snake worshippers).

NAG MOHAR (the seal of supermacy)

When a Naga would attain a distinction, in war, in social development or in spiritual field. He would attain the status of a 'Deity' and he would adorn his crown with the crest of a snake. This robe of honour would be called NAG MOHAR.

Nagas were the original inhabitants living on the mountain slopes of Northern India. When Aryans reached India with their live stock, they had to face a powerful resistance by Nagas.

Aryan socialists and diplomats had to ponder over the problem. In order to maintain the undisputed claim to political supermacy, Aryans took a wiser step of non-confrontation with Nagas.

Certain additions and amendments in Vedic code were made.

- 1 SHIVA the chief Deity of Nagas was accepted as Aryan Deity also
- 2 Shankar was adorned with a philosophy called TRIKA or PRATYBIJNA doctrine of recognition (in Kashmir).
- 3 Certain snake Gods were praised in Atharveda.

According to a legend "Nag Mohar" would mean the diagram of a snake carved on the back of right arm of a man from the very birth, but this Theory looks unnatural.

- 4 Vishnu the chief Aryan Deity got seated on the coiled snake with thousand hoods called SHESH NAG.
- 5 Lord Krishna fought a battle with Kalinag famous chieftain of Nagas. Sensing the importance of Kalinag Lord Krishna stopped the dual and won him over as a devotee.
- 6 Nag Panchami was accepted as a national festival. Both Nagas and Aryans jointly celebrated it.
- 7 Certain offerings were prescribed to be offered to Nagas on fixed days in order to please them.
- 8 Aryans allowed Nagas to worship the snake Deities according to their rituals.

At certain places where the policy of appeasement did not work, the balanced and superior war tactics were used by Aryans.

It is very interesting to note that DODA is the only place in whole of the country where Aryan diplomacy and their superiority complex was challenged by Nagas. This is the place where Aryans were defeated and they were not allowed to recapture their lost glory or the soil of Nagas.

It was the blessed leadership of Vasuki Nag, which brought Nagas out of serfdom and returned them the lost pride and honour. This was the reason why Vasuki Nag was elevated to the status of a Deity.

It was emotional attachment of the Naga people with their miraculous leader that they wanted to see their hero in the shape of a snake because they considered serpent as the highest Tantra of Devotion.

With the passage of time Naga chiefs like Subar nag, Mahal nag and Bhudar nag, Kera nag, Baddwar nag, Snrak nag, Malan Nag, Maloth nag also became Nag Devras and people constructed temples on their names and began to offer obeisance to them like their chief "Baisak Nag". The devotional feeling and emotional attachment of people with Vasuki nag even today show the depth of Naga influence on the populace.

SPIRITUAL PHILOSOPHY OF SNAKE WORSHIP

According to Yogic philosophy, there is a hidden place in human body near the centre of the belly, where a serpent shaped coiled ring called KUNDLANI is situated, when this spiritual ring gets vibrated through high degree of Sadhna (spiritual practice). It stretches from Belly to central portion of the Skull. When it reaches to it's zenith, a Sadak gets super-natural powers. He can command and control the big odds and can visualise the coming events and can profess about the secrets of nature, whatever he wishes it gets full filled.

Sigman friead correlates snake with sex perfection and records in detail, how the snake is found in world civilizations

in different forms.

DODA is the only place in the country where Nag temples are found in abundance. Almost each village has a Nag temple. People have unsheakable faith in Naga Deity and rituals connected with serpent worship. They make special offerings at Naga temples and arrange special prayers. They worship Shankar Snake and Savetri (Chandi) the cognative force of Lord Shiva.

When a new born baby begins to crawl people thank their Nag Devta and offer him obeisance.

When a cow starts milking, no family member tastes milk till the offering of fresh 'Ghee' is not made at the Naga temple.

People have emotional attachment for springs, being the early abodes of Nagas. They go for a pilgrimage to holy springs of Kailash (Bhadarwah) and Manmesh (Himachal Pradesh).

Surprisingly to note that when people visit 14000 feet high summit of Kailash and have a dip in the holy spring they begin to sing hymns in praise of Lord Shiva and their chief Deity Vasuki Nag, and with chanting Bhajans Devotees move around the spring in a circle. When Devotees get emotionally surcharged, a big serpent emerge from the crystal blue and icy cold water of the spring. After watching the miraculous appearance of Snake God

people feel themselves blessed. Ruddar, Marmat, Padder, Kishtwar, Siraj and Bhadarwah areas have maximum Snake temples.

But the Vasuki Nag temple at Bhadarwah is a marvelous piece of architecture. The images of Vasuki Nag along with his two associates are craved on large black shining stones. Vasuki Nag is widely worshipped in DODA district. Kailash Yatra which starts from mid August lasts upto mid September. Vasuki is said to be the king of Nagas.

Surakh Nag supposed to be the 1st born of Vasuki is worshiped during Yatra days at Kalhota.

Snake worship in India is the out come of Naga influence on Vedic civilization, but Naga is not the Deity of the people as it is in DODA. Kalhana in his eronicle of Raj Tarangni makes fair mention of Snake Gods.

Soma Deva mentions the names of three Snake Gods, namely ANANTA NELA and VASUKI. When Kashmir became the centre of PRITYBIJNA Philosophy of Shavaism, Nag worship received a tremendous set back. In Kashmir we don't find a single Naga temple anywhere, neither the people worship any Snake God. But in DODA Naga cult exists even today with all it's fervour. Nag Devta occupies a prominent position in the rituals and customs. Prominent Nagas to whom people offer

obeisance is Vasuki Nag, Subar Nag, Mahal Nag, Buddha Nag, Surakh Nag, Iccha Dara Nag, Takshak Nag, Neela Nag, Praja Dhara Nag, Maloth Nag, Kali Nag, Leth Nag, Malan Nag, Loncha Nag, Bandawar Nag, Kera Nag etc. In every big village Nag festival of Kud is celebrated. This festival continuous for months together.

C—O

Fire Dancing

(Naga cult-III)



Fire dancing is also connected with Naga Cult. Breath taking spiritual dance which is being performed in the burning fire and live charcoals by the Naga worshiper called Chella and his disciples present unique example of Naga culture.

A huge heap of live charcoals and burning wood is prepared by the devotees for full night. People and devotees gather round the fire surcharged with unsophisticated emotions, dance with Home-spun traditions for full night. Big drums are sounded, special dress is being worn by the people. Hymns in praise of Lord Shiva, who's neck is garlanded by Vasuki Nag are being sung.

Among the chanting of Mantras, singing of devotional songs and beating of Drums create the atmosphere full of devotion.

This congregation provides an occasion for the

study and evolution of human society from Nomadic life to modern age.

(When man discovered fire, learnt it's uses, kept it burning day and night sat collectively around it, and sang songs, danced enjoyed and saved himself from cold and chilly nights. Kept away wild animals. This age old custom remained with man, with slight modification added with fervour of spirituality)

Chief Naga Devotee called 'Chella' along with his four to five disciples reach the ground in the early morning, offer the Nag Puja keep his Tridon in burning fire, when it gets red hot, picks it in his hand, then in a Frenzied state he jumps in the heap of burning charcoals with naked feet, and begins the sensational Tandva practice in the heap, without any burning sensation. On watching this spiritual feat people get surcharged with emotions and many devotees loose self control and begin to nod head and move feet in a way as to practise the Tandva dance, 'Chella' in order to accelerate the emotions of devotee plays with fire and walks many a times on burning charcoal. 'Tantries' who practise the higher branches of Yoga, consider the time of fire dancing an occasion, when Lord Shiva with Vasuki around his neck showers bliss on the devotees.

This fire dancing festival is celebrated all over DODA in the villages having Naga temples. But the biggest

congrigation is held at 'Sarthal' shrine of Kishtwar. In the presence of thousands of devotees, who prepare the heap of fire by burning big logs of wood for full night. The heat become so intense that it becomes impossible to approach near it. Chella appear in the morning, go round the fire thrice, offer worship to Naga Deity and Mahadev. Then the Tantric unmindful of the heat jumps in the fire and dance and walks in the fire as if walking through a cool breezed garden. This is a surprise for the man who has not seen it before.

* * *

Kud & Jatra (Naga cult-IV)

DODA district is a land of rich customs and rituals, which reflect the healthy heritage of past. People of this district celebrate their Melas, Jatras and holy festivals with devotion. Onething is evident, behind their cultural and devotional affairs, Naga culture is prevailing in all circumstances, like under current, sometimes it surfaces and sometimes it forms the background of certain festivals. Whethe it is a seasonal or agricultural festival, dress, ornamental, love tales, drinking habits, marriage ceremonies or pastoval elligies give us bundle of informations and provides a wonderfull occassion to study the evolution of Naga cult and development of human civilization.

Kud or Jatra is an example, Kud is a form of dance. Number of places in DODA have already been ear marked for celebration of this cultural festival. People and devotees assemble in a field when the place is covered with darkness, fire is lit, beating of drums flutes and Khartals enchant the atmosphere.

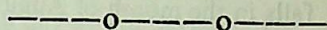
Gathering gets slowly surcharged with devotional songs, people get involved in spiritual fervor and men and women form a circle and start moving round the holy fire. This slow process of movement gradually picks up speed. Harmonious beating of drums playing on blowing of Horns. Hymns in the praise of Vasuki Nag and local Naga are chanted. Then the Kud dance starts, before the commencement of Kud a 'Tall' called Malhar is played on the indigenous drums called 'DHONS' to summon the people to participate and witness it. Then the 'Tall' is changed and Bairwi Dhun shakes the participants and the dance touches the heights of emotions. Dance continues till dawn. At the time of closure, every devotee picks one burning wood from the heap, which burns all through the night. Carries it to Nag temple in the form of a "Torch" procession near the temple, this burning fuel is again lit with low intensity and people cross over the fire. The devotee called Chella along with his disciples cross amidst the burning fire and stock of life charcoals.

Jatra means the day of rejoicing. The village where the ceremony takes place people invite all their friends and relatives to witness the Kud, which is performed in order to keep living the memory of their Naga Deity.

AN AMAZING HISTORICAL EVENT

Patt-ka-Mela

(Naga cult-V)



The wonderful and amazing historic event relating with Naga worship, which has inspired the people in past and is a source of inspiration even today is Mela Pat. This historic event has established the supermacy of Naga cult not in DODA, but out side, in the capital of India. This event has created thought currents of deeper intensification. Today the people of all communities take part in Pat celebrations and accept the social dynamics of Naga cult.

According to Prof. Udhay Chand Thakur, "The important fairs of the area are those of Sub-Ardhar and Vasak Dehra, Gatha and Mathola, Malothi and Trown, Jora and Renkha, Bheja and Manthala, Alalbani and Cheka, Bheja and Gwalo, Chagsu and Fagsu, Nandna and Khangal.

But the supreme position among the fairs of Bhadarwah has been commanded through the centuries by "Mela

Patt" (or Pateru Kud). This is the Day-time fair. It is celebrated at the compound of 'Khakhal Mollaha' of the town, where once stood in all Grandeur and dignity the palaces of the Rulers of the peaceful principality of Bhadarwah Feudatories. The Mela or Kud takes place on the day of "Nag Panchmi", seven to fifteen days after Kailash Yatra and lasts for three days. It generally falls in the month of August or September every year. All the three days of the fairs are the days of public festivity and rejoining. There is great splendour and beauty, pomp and show in and around the venue of the fair. From far and near, Hindus and Muslims rich and poor, high and low, young and old, kith and kin and friend and foe come to witness it with zeal and reverence. On all the three days the fair starts round 4 O' clock and ends with the sunset. An energetic person carrying on his head Patt (silk fabric) a heavy load of conical shape with Jhasi (a metallic pot with narrow neck) on top, adorned with hundreds of cloth pieces of gorgeous colours, performs a dance before the public. Thus "Mela Patt" is a dance in multi-coloured cloth pieces. The dance is performed at the harmonious beating of drums playing at flutes and blowing horns. The man carrying Patt is brought from the house of the "Raj Gurus" (Royal Priests) in a procession led by the musicians to the dancing compound "Khakhal". The man then dances several rounds of dance. When he is tired a bit and pants for breath under the load of Patt, he tosses the sacred Patt and the persons moving round it take the hint. The Patt is then

held high by them by thrusting their arms in the cloth pieces and holding some supports. The man sits down and, after taking rest for a short duration, again performs the dance. During the course of the dance the slogans such as "Naga Basak Kijai" (victory to Naga Basuki) or "Sanche Darbar Ki Jai" (victory of truth) etc. are raised and hymns in praise of the deity, Naga Basuki are chanted. The people all in colourful dresses, symbolic of the Patt, go on shedding flowers on it. On each day at the termination of the dance, the Patt is again taken back in procession. During the days of the Autocracy (either of the Rajas of Bhadarwah or of Chamba or Dogras) the fair was managed by the local administration, meeting all the expenses lavishly from the government funds. However at present it is managed by the public and voluntary contributions are raised towards its expenses. The government, out of regard for the wishes and sentiments of the people and for the sanctity of the occasion, have declared the days of "Mela Patt" as gazetted holidays for the Bhadarwah tehsil.

MELA PATT is of medieval origin. The most illustrious ruler, Raja Nag Pal, believed to be the contemporary of Akbar, the Great Mughal, (1556-1605) gave an honourable start to it. The Raja is considered to have ruled fairly for a considerably long time in the 16th century AD. He was the son of Raja Vishambar Pal and not of Raja Mohan Pal as has been asserted by the author of "Tarikhi-Dogra Desh". He waged successful

wars with the neighbouring rulers of the states of Bhadu, Basohli, Kishtwar, Chamba etc. and extended the limits of his principality. He has left behind him, on the history of the place, great imprints of his personality as a general, statesman, scholar and ruler. He was kind to his friends and foes alike. He gave protection to the fugitives on various occasions. The welfare of his subjects was always at the top of his state matters and policies. He was tolerant and sagacious. It was during his reign that two Muslim families, one of a washerman (Dhobi) and the other of a court musician (Mirasi) were sent by the great Mughal to Bhadarwah. They were hospitably received by the Raja and besides being employed, were granted residential quarters. This is one of the instances of the Raja's toleration and benevolence. The reign of Raja Nag Pal was thus a period of cultural and religious renaissance of Bhadarwah. Among other forms of the religious adherence the Snake cult came to be a dominating force of social and religious life of the people. The foremost place in the Naga worship was held by the snake God "Naga Basak" more sanctity, reverence and attachment were accorded to this Naga Deity enshrined in various temples during the rule of Raja Nag pal. These temples had already been constructed in the time of Raja Dhari Pal and Raja Nag Pal as has again wrongly been stated by the author "Tarikhi-Dogra Desh".

The initiation of "Mela Patt", reminding us of an

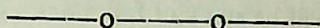
incident of the valour of Raja Nag Pal at the Mughal court, has been attributed to the blessing of the God "Naga Basak". This is the common belief of the people. The Raja was a great worshipper of the Deity. The legend runs that the emperor Akbar, in exercise of his suzerainty, had been summoning to conventions, Darbars at Delhi-Agra with the rulers of India. Raja Nag Pal, the ruler of a distant principality, was also summoned to attend one of such conventions. Presumably these assemblies, were meant to receive tributes from the rulers in person up to the day of such an assembly, Nag Pal had never bowed his head to any person except his Deity "Basak Nag" to whose benefaction, the Raja's greatness was attributed. Thus the Raja, on his entry in the Darbar Hall, without offering Sajda to the emperor, took his seat. This offended the Mughal Suzerain. But before the emperor could seal the fate of the petty Raja, his ministers advised him to deal tactfully with the Raja. The Raja was asked to disperse that day and to stand in attendance the next day. The Raja had a restless night. During a wink of sleep, he saw "Naga-Basak" in a dream. The Deity told the Raja, not to lose heart attend the emperor's court without fear in the meantime, it was decided that the Raja should enter the hall through a window, entry through which would automatically compel the Raja to bow his head. The next day, instead of bowing his head, the Raja projected his legs through the window, this enraged Akbar. But before he could issue the fatal orders, a hooded serpent appeared

in the stately turban of the Raja. Thinking that the Raja was some wizard, he was asked to put off his turban. Before this command was executed a dreadful wiper with five hoods made its appearance. This astonished Akbar and his courtiers. The assembly hall was seized with panic. The emperor's wrath was cooled down. He was much impressed by the spiritual powers and the mien of the Raja. He was accorded his due place, the tribute due from him was remitted. In recognition of his worth and intelligence much wealth was awarded to him from the imperial treasury. The wealth comprised metallic vessels, gold and silver ornamental, brocades, parasoles, silk fabrics and musical instruments. Thus the friendship between Akbar and Nag Pal was established and the latter acknowledged allegiance to the former. The Raja was treated with honour and dignity.

On his return from the Mughal Court all the valuables given to the Raja, as a mark of his recognition, were dedicated to the God "Basak-Nag" and displayed to the public in the spacious compound of the Royal Palace called "Khakhal". All these valuables are surviving to the present day. Since then, "Mela Patt" (fair of fabrics) to commemorate the above dramatic incident as an achievement of Raja Nag Pal's sense of self-respect and valour and also as a mark of reverence to "Basak-Nag" has been continued to be celebrated as a regular feature of the cultural life of the people of Bhadarwah for the last 400 years. * * *

Myth & Mountain

(Naga cult-VI)



Mountains have always played an important role, in shaping and moulding the human behaviour. Mountainers find it a place of interest. Saints find seclusion, artists decode the rocks and try to find the secret of nature. Nomades hear the music of muses. Mountain is the origin of fairy tales. It is the seat of solemn. Caff mountain range in Uzbekistan of Soviet union was considered as the residing place of all farries and ghosts. The well known legend of Kashmir being a huge lake in which a water demon "Jaludbava" was residing. He was creating trouble for the people living on the shores of the lake. He would hold back the water of the lake from flowing down the gurge near the northern side of the valley. Rishi Kashypa reached the place to help the people. He prayed to Lord Shiva, who ordered with his consort "Parwati" to help the people and kill the unholy demon. Devi appeared in the guise of a 'Sarika' with a pebble in her beak and threw it on water demon and killed it down. Death

of the demon caused water to flow and there by emerged the valley of Kashmir.

It is believed that hills vibrate the sound waves, so images of thought waves get vibrated and carved on summits. Rocks when perceived deep show strange reflection's of human memory. Any place having more hills and mountains there will be stock of folk tales. Soma Deva wrote his world famous book of tales "Katha Sarit Sagar" near a foothill.

DODA is mouniainous district, mountains all around and no plane anywhere. The population resides on mountain slopes. Each mountain has been given a name and strange stories are coined for each mountain. There are folk stories based on the mythology. These stories represent the cultural background of the place and enrich the treasure of our folk literature. One of the important mountains of Kishtwar is :—

1. NAGIN SHAHOOR :- It is said that this mountain was the abode of a Naga King "Icha Daran Nag". He was attacked by enemy and in the battle Naga King was killed. His Queen Nagin Shahoor in order to take revenge of her husband, took shelter in a cave, unkhown to the enemy, during night she would come out of the cave, made a special note for other assistants and they would attack the enemy camp during the night. This Guerilla war fare continued till all the soldiers of the enemy were killed. At last the Nagin in a guise of a serpent entered in the king's tent and bite

him to the death. This mountain was later named after this dauntless Naga Queen as "Nagin Shahoor".

2. PARI BAGH :- A snow peaked mountain, having the vast area of flat land in the centre. This is turned into a natural garden, having all varieties of fruit like walnuts, apple, apricot etc. in it. The strange thing about this garden is, if these fruits are consumed on spot, are rich in taste, if the same are carried with, they are filled with numberless ants. It is said that during midnight soft and lovely voices are heard among the pine trees.

3. PIPARAN MOUNTAIN :- This mountain is situated in Kishtwar, its altitude is 12000 feet. This is best suited peak for tracking, hiking and expeditions.

4. BRAHMA MOUNTAIN :- It is the group of 52 peaks, most of them remain snow bound through out the year. Two peaks of this mountain are called "Pap Tole and Dharm Tole" i.e. peak of virtues and peak of sins. It is said that in olden days "Dharm Tole" peak was the highest but since the beginning of "Kaljuga" its heights declined and "Pap Tole" the peak of sins has gained height and due to certain magnetic action aeroplanes can not cross over the Brahma peak, the highest of all peaks.

5. KESHWAN :- Is said to be sleeping volcano. If it becomes active, this will create havoc.

6. TRISYNDYA :- Trisyndya is a bubbling water puzzle, situ-

ated near Keshwan mountain. Water oozes out from a rock in a oxygen from, thrice in a day. It flows for some minutes then disappears. The process continues round the clock. Trisyndya is a place of pilgrimage.

7. In Bhadarwah near Kailash Mountain lies the hillock known as "Sona Bhan" golden arrow. It is said in old good days, an old woman residing nearby village would use to go up early in the morning to the water spring of "Sona Bhan". When she would dip her pitcher in the water a golden disc would automatically set at the top of the pot. The old woman would clean the golden disc and would throw it back in the spring suddenly the family began to flourish, they became very rich and prosperous. One day the mother fell ill and she asked her daughter-in-law to go and fetch the water from the spring. When the daughter-in-law reached there and dip the pitcher in the spring, again the disc got set on the pitcher noticing the wonderfull miracle taking place. The lady was very pleased. She reached home and concealed the disc. After few days the old rituous woman regained health and went to the spring, but to her surprise and sorrow the golden disc was not there. She enquired the matter with her daughter-in-law, but she blankly refused having any knowledge about the plate. After some time the family was caught in dire poverty. The daughter-in-law fell ill, when her condition grew serious. The old woman went to the spring and burst in tears, after a long

lamentation. The woman got tired and rested for a while under a tree. She had a wink of sleep. During sleep she had a dream and finds a man with glaring aura around him saying "your daughter-in-law was caught in greed. She concealed my golden plate in a rice pitcher, go and bring it back. The woman woke up and ran to her house, search for gold plate and threw it back in the spring and then apologized to the Naga deity for her mistake. After some time the family regained it's lost grandeur.

STORY OF DHERYAN MOUNTAIN

Once it so happened a devotee of Mansar Nag of priyote was sleeping in his house near Khilani. He had laid unhusked corn at his house top to get dry. During night the sky was overcast by clouds and it began to rain. On hearing the sound of thunder the devotee woke up and saw drizzling out side. He ran to the house top, but could not collect the corn, as it lay scattered on house top. When he saw his total crop vanishing so sudden. He began to weep, called Nag Devta and Kul Devi for help. Night was very dark, suddenly the clouds burst, there was plate, splash of light, to his surprise he sees a woman collecting the corn sticks. Soon the crop got collected in a heap. As the heap gained height the woman also grew taller. This amazing drama continued for a while, and the heap began to touch the sky. The devotee was wonder struck, he could not control his emotions and

burst, "Mother I had not sown this much of wheat." "This is the crop of your devotion my son." "Mother where do you live," asked the devotee. The woman replied, "My boy I am living on the top of khol mountain, so saying the woman disappeared. The news spread like wild fire. People came to the house of devotee and felt wonder struck to see the heap of corn. Today when it does not rain, people go to the Khool mountain near Dheryan and Sarsi. They offer sacrifices to Kul Devi and pray for rains.

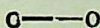
AMAZING STORY OF KERA NAG

Once it so happened an old lady who was snatch devotee of Kera Nag wanted to marry her grown up daughter. But she had no money to perform the ceremony. She went to a money lender at assar, and borrowed hundred rupees for the purpose.

After some time the pious lady returned the money along with interest. Days passed, one day the money lender came to the house of the lady and asked for the money she had borrowed. The old lady was taken aback. She asked the man, has he not received the money. The man blankly refused. The woman grew furious, at last the matter was brought to the court of law, where the judge asked the lady to produce witness in her defence. The woman burst into tears, because she had no witness. After the hearing was over, the woman went to the temple of Kera Nag*

*Kera Nag is the deity of the people of Rndhar e.g. from Malhori, Batote upto Sudh Mahadev.

and began to weep bitterly. Suddenly an old man with grey beard entered the temple and said to the lady, "Nag Devta has heard your tale of grief, go tomorrow again to the court and question the money lender, wheather he has received the money back or not." The woman followed the suit. She went to the court next day and asked the money lender, "have you not received the amount back ? As usual the man refused bluntly. Suddenly a black snake appeared in the court and straight way caught the money lender. Horror spread in the court room. Money lender thinking it as his last moment of lfe shouted loudly, "Sir, I have taken the money back along with interest, so saying fell down. The snake disappeared. Old woman was greeted respected and honoured by the people.



Khadal & Pattar Puja (Naga cult-VII)



While analysing the rituals of DODA only two factors determine the nature of these holy ceremonies e.g. Snake and Shankar. According to the Shaiva philosophers of Kashmir like B. N. Bhat, the origin of Shaivism is based on Shaiva Tantras. Vedanta draws its inspiration mainly from Upanisads, while the evolution of Saivism has been inspired by Shaiva Tantras. Vedanta is vedic in character but the character of Shaivism is non-vedic. The origin of Vedanta is vedic and Aryan and historical, but of Shaivism is non-vedic prehistoric and Indian.

The religious cult of Shaivism as well as the philosophic conception of Shiva and Shakti and also the practice of the Saisraistic Yoga existed popularly in India in the ages of the Indus valley civilization. Whether it was pre Aryan post Aryan or contemporary to the Aryan civilization has not been finally settled by the historians so far. But there is no doubt that this culture is

Indian without any shadow of doubt. People of DODA believe in Shaivism, they too belong to the Monastic School of thought as is practised in Kashmir. There is only one difference between the two. The Shaivism of Kashmir is based on definite philosophy while the people of DODA believe in rituals more than philosophy. There are number of rituals connected with Shanker worship. Pattar Puja and Khadal are the two important ceremonies which are performed after the harvesting season is over.

Each family performs the Pattar Puja, inviting the most auspicious personality having obtained the luminosity, a wiser person called Jogi to observe and lead in performing the "Pattar Puja".

Jogi carries an oval shaped copper pot in which the new crop of corn is filled then he recites Mantras, invites all Nagas and the disciples of Lord Shiva to accept the offerings made by the family members.

Then a common prayer assembly is held, feast is served to all neighbours and relatives. After that Tantric ceremony is held and the ritual comes to an end.

KHADAL

Khadal is also a Tantric festival. The most enthusiastic occasion for a family to observe, house is well cleaned

before the function starts fifteen days earlier the family members leave wooden beds and sleep on floor. No fatty substance is used for all these days.

Simple diet is served to family members, head of the family spends most of his time in worship.

Khadal is three days function, on the first day "Pyala" is to be prepared. A fermented water prepared from high altitude herb known as kodray and wheat, is offered to all devotees simblizing it with the poisonous cup consumed by Lord Shiva, in order to save his devotees.

After wards chanting of Tantric Mantras start and people take part in the proceedings with zeal and enthusiam on second day a delicious feast is served to people. On third day the function known as "Khadal" begins in the morning. Two oval shaped copper pots are kept in the centre of a large room. These two pitchers symblise the Shankar and Parwati. One pitcher is filled with corn and second is filled with boiled rice. These both pots are decorated with flowers and cloth. Then a canopy (chattar) is erected near the pitchers. It symblises Nag Devta with many heads.

Jogi starts reciting Mantras and inviting all disciples of Lord Mahadev, offers them flower tributes. Baisakh Nag

and other Nagas are praised. Blessings of Lord Shiva are invited.

Devotee get surcharged with emotions when Mandap Puja is offered to Shiva and Parwati, and when hymns in praise of vasuki Nag and other Nagas are recited by him. During this prayer function two persons enter in the room one in the shape of Shankar and other as Parwati. The devotees are excited loud chanting of Mantras and singing of "Bhajans" in praise of Lord Shiva fill the air.

After the recitation is over certain questions are asked to Shankar by Jogi and he makes their answers. One couplet is quoted as :

Kon tumarey aasey pasey
Kon tumarey heth
Kon tumarey ooper han aur
Kon tumarey peth.

Who surrounds thee
who is beneath thee
who is above thee
who is withen thee.

Daran gowra aasey pasey
Darti Mata heth
Chand Suraj ooper han
Anaj* deyo peth.

*Anaj is symbolic for universe.

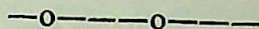
Mountains on all sides
mother earth beneath
Sun & Moon shine above
Universe within beseem.

After the spiritual function is over, a very sweet dish of boiled wheat flour in the shape of oval shaped white balls (symbolic for universe) is served to the people. These small white balls are taken with honey. This is unique variety of food, which has no equal in the state or in the country at large.

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Beliefs, Myths & Superstitions

(NAGA CULT-VIII)



Superstition is the out come of fair. Helplessness wonder or excitement. When early man saw some amazing occurances taking place in nature, like thunder, wind, earthquakes, floods, snake bits, burning sun, scorching heat and chilly winds, he thought that a demon, ghost or some terrible force is behind all these activities. He began to afraid of all these vexatious and petulant forces, but he never knew the remedy of his fear. Till the Neolithic period got started. In this age man began to produce his own food by cultivating crops, domesticated animals and began to be settled permanantly in one place. Cultural significance of this period came to lime light. When he learnt the art of constructing mud brick houses, his power of analysis and cave charactor of habitational life was transformed. His social order was developed and imagination about super natural forces got revolutionised. Elites of society sermonized their members about these terrible occurances of nature and named the celestial bodies who were behind all these activities. They advocated that different

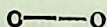
celestial bodies perform different acts, they gave them a name, like God of cloud "Indra", God of fire "Agni", God of air "Vayu Devta", Sun God as "Surya Devta", so on and so forth. It was believed that to please these Gods people should worship them and give sacrifices so that they may not damage the crops, and may not wash away houses in floods or burn by fire. Snakes may not bite, and disease may not take away the precious lives. So a system of sacrifices was evolved and people began to follow it without reservations, elders advocated that the moment human being neglect ignore or will try to escape from their duty will have to force the wrath of Gods by pleasing these celestial bodies human being began to feel secure, sense of defence and spiritual taste began to grow. He began to worship these forces.

With the evolution of human society and advancement of scientific knowledge human behaviour got another chance of change. He came close to nature and began to observe the celestial development through his telescope. But this change in human society was unilateral, because in India these ancient beliefs could not be diluted with the rising mercury of scientific standard because this tradition is deep rooted in Indian culture and cultural values of society can not be washed off by a revolution. The areas were modern concept of pragmatism has not even touched the base old beliefs and myths get their better share still. DODA is one of these places where modern and scientific perceptions have not even

touched the soil, not to talk of changing the pattern of living. So it is interesting to note the age of old beliefs superstitions and myths of this region.

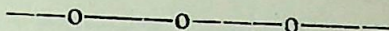
Cultural life of this area start from a serpent, "Nag Devta" every village has got a Nag temple, Naga influence in art, architecture, dress dance and in ornamentals is clear, their fairs, melas or jattras revolve round this unique culture. Naga Devta is deep rooted in their social life. There are many omens connected with Nag Raj. If snake is seen in a dream it is said to be a good omen. If Nagraj is pleased and makes his appearance in temple it is a good omen. There are other superstitions like facing a mirror at night is a sign of disease, facing a widow in the morning is a bad omen. Looking at a oil cane, cat, man with black blanket and a witch in the morning is unholy. People of the place belonging to any community have some common cultural heritage, they believe in omens, they share the common superstitions, because they are the bi-products of the common environment they have equal resemblance in dress, social customs and ceremonies. Though identically belonging to two different faiths (Hindu and Muslims) yet their social functions have common ground like "Patt-Ka-Mela", both communities pay equal homage and respect to Vasuki Nag, 'Kud' festivals are cermonised equally, camp fires and community congrigations and Melas are celebrated with enthusiam. In Navratra festival "Ram Leelas" are staged

almost in all villages, actors from both the communities take part in plays, in 'Deepawali', 'Idd', marriage and death ceremonies both the communities, friends and neighbours take a keen and personal interest. There are number of legends and folk tails about Naga Deities. It is said that Naga can change their form and run for help when their devotee is in trouble, Nagas keep watch on the houses of their devotees. When a family member commits sin Naga bite him, when a man hide wealth and does not spend it for general good. The secret place where wealth is kept hidden Naga makes it's hole near the place and it is dangerous to enter the room or to open the lid of the box where wealth remains cancealed.



When an owl sings during night it is good omen, and a male offshoot is expected in the family. When a dog during night in a lament voice it is a omen of death. When a snake cuts the road, people do not take to journey. A lady carr ing basket of cow dung and pass the road is a auspicious omen. An empty vessle should not be seen in the morning. Cow milk should be cancealed. A virgin seen in the morning receive blrssings. A married woman seen with a pitcher of water is a good omen.

Blessed Frog



There is a special status of a Frog in the cultural life of DODA. This creature is considered as an important omen.

Omen is a global phenomenon. It depicts the human attitude towards the objects of nature.

Omens colour the social life and some times it creates ugly precedences e.g. we study some of the omens connected with matrimonials. In Zolo tribes of Africa a virgin at the time of her marriage prints carved black patches on her body in order to enjoy secured married life.

In Naga land a bull is used for riding by bridegroom at the marriage ceremony instead of horse, this is considered to be a good omen.

In Netherland duel fighting is necessary for a man who want to marry a beautiful girl.

So is the case with Frog at DODA. Presence of a

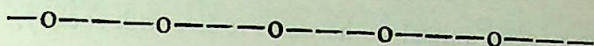
frog in the house is a good omen. It is the belief of the people that when frogs appear in good number. It is the year of good crops. It is said that frog is a blessed creature. So each family is expected to look at it for "Darshan" at the Eve of New year day.

According to local calender new year starts from mid March and it is not the season of frogs. So each member of a family has to take much pains to locate frog some where in the fields, bring it home and to keep it under safe custody for night. Early in the morning each family member is required to have "Darshana" of it and carry it back to the fields.

It is sin to kill a frog. Sometimes village students face emarrassment while dissecting a frog in college laboratory.

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Human Microwave



Archaeologists search for monuments, excavate centuries old human fossils, statues, coins, caves, stone colours, paintings, instruments and unearth precious historical, political and literary documents, in order to establish relations between the past and present, they record the social development and experiences of ancestors for coming generations.

Human microwave also falls in this category. This is interesting example of intelligence of our forefathers. This is a communication system, it's function is to transmit messages on the mountain tops, river banks, meadows and for the people living in the dense forests without any mistake.

PREFACE OF THE SYSTEM

At the time of grave emergency, the information is communicated to the people living on hill tops, dense forests and farflung areas through the medium of voice and within a short span of time, people essemble on the spot where the mishap has

occured.

ANALYSIS

Right from the barbaric period human beings felt the urgency to live together. In isolation he felt insecure, man is a social animal, so he wants to live with society, but sometimes circumstances compell him to say good by to society, as is the case with the people of DODA. This primitive human race lived on high mountains and slopes, in dense forests and near river banks, where they found a piece of land for cultivation and could produce fodder for their cattle. Due to typical Topography they could not develop extensive habitations. They were compelled by the circumstances to live scattered far away from each other, but natural calamities compelled them to essemble, like the death of a person in certain family. At this sad occasion the family living in isolation badly need the help of others, but how could they be informed when there is no communication possible.

Their forefathers too may have experienced this problem. They may have pondered over this grim situation and they have evolved a human machanism to over come this difficulty.

When some one dies in a family, it becomes obligatory on the part of the neighbour to start operation without loosing time.

WHAT A NEIGHBOUR DOES

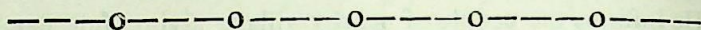
The neighbour who knows the art of communication (because every family member is duty bound to know this art) climb on a rock, makes a special note in a typical voice. He informs the people of nearby village giving full detail of the problem. He is answered back, it becomes obligatory for the recipients to communicate the same to other far off villages. It is generally calculated that the message is communicated within half an hour in the radius of forty kilometres. If the same news is sent through number of speedy messengers it will take them three to four days to complete the job and within short span of time people from far and near villages assemble on the spot.

Social scientists have added grace to it by connecting this life problem with spiritual world, advocating that, "No sooner the message is heard in the village people should shun their daily business and advance for the place of urgency. If some one is reluctant to follow this sacred service he is inviting the wrath of Gods, and he should be ready to face the natural catastrophe. So no one dares to ignore this social binding and duty of 'GODS'.

This is a novel experiment for an outsider, and he does not remain without praising the wit and wisdom of the social scientists of the place.

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Some Indigenous Dances



The indigenous dance is mainly of three kinds "Dhaku Dance", "Dholak Dance" and "Ghuraic Dance". The Dhaku dance is a mass dance performed and witnessed in the local fairs (Kud). A huge multitude of people dance in a circle or circles, with elaborate movements and twists of the whole body and well-planned steps forward and backward. There is complete uniformity and rhythm among the dancers. The steps are numbered and flawless. This Dhaku dance is the chief dance of the place. The KUD Dance is a misnomer for it.

The Dhaku dance is of three phases. The duration of each phase is nearly two hours. A Kud (fair) is held during the day or the night. But most of the fairs are held during the night, when besides the moonlight, torches and lamp are lit. The "Kud" starts usually at 11 P.M. and terminates with the dawn of the day. Before the commencement of the "Kud" a Tall called "Malhar" is played on the indigenous drum called "Dhons" to summon the people to participate and witness it.

The first phase of the dance is performed at a Tal called "Akhoro Dhaku" (single Dhaku) which consists of five "Mantras-Dhin, Chon, Te, Dhin, Chon". The second phase is performed at the Tal called "Lasatan" (swift double). Both these Tals are of eight "Mantra" each. The peculiarity of the third phase of dance in reference, is that the Tal is at its best and the "Kud" is in full tempo. The musician who beats the drum is joined by another with "Chamaks" (thin wooden rods) on the drum. The pace of the dance is fully accelerated to the pitch, the participants are in complete ecstasy and the spectators are in joyful mood. This is the climax. When the ligat falls the dance ceases, "Kud" comes to a close and the people start turning back to their places with Tals still ringing in their ears. In good old days the "Dhaku" Dance was shared both by men and women, but at present, it is restricted to males only. The essential musical instruments required for such a dance are a pair of drums, a pair of flutes of "Zhali" (discs), a small bell, a "Narsinga" (twisted horn) and a "Karnah" (straight horn). In the course of the dance, one of the dancers is also required to recite some folk verse to be followed by others to bring more joy and rhythm to the dance. A typical instance of such a recitation is "Talkori kanah tare dhand ondhi zali ho ho", (withered flower be curse to you ho -ho). The "Dhaku" dance, in spite of its long duration, does not produce any boredom among the spectators. But, instead, every phase of the dance infuses fresh vigour, grace and eagerness among

the gathering.

The "Dholak" or Chorus dance is a dance for all times. It is a typical folk dance and is performed on several occasions-functions, marriages, national events, occasions of joy or whenever some amusement is needed, a handful of persons sit in a circle. Some of them play upon a "Dholak", a "Sarangi", a flute and a Harmonium. Harmonium is a recent addition. The Dancer (who is often a singer) having tied a pair of "Ghungroos" to his ankles, sings and dances. The verses of the folk-song sung by him are followed, in a chorus, by others to the claps of their hands. After some rounds of the dance, the dancer gradually sits down on his toes and the music is stopped. He sings again the successive verses of the song and the dance is continued to the accompaniment of the whole music. This phenomenon goes on till the folk-song is complete and the dancer beckons other musicians to stop. Then at the demand of the audience, another chorus is sung and the dance performed. Often the dancer is rewarded with money by the spectators in recognition of his art and talent.

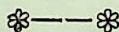
The "Ghuraie" dance is restricted to the women-folk and stands in contrast to the above dances. No musical instruments are played upon and the dance is performed only to the tune of a special song called "Ghuraie" sung by the participants. Only those ladies whose husbands are alive can participate

in such a dance. In fact, it is a Marital (Suhag) Dance. It is performed on the occasions of marriages or joy among the women-folk. But the most important event for such a dance is the festival of Kanchoth (akin to Karvachoth), a female festival of the area. This festival falls in winter every year and is a peculiarity of Bhadarwah alone. However, the festival is common only to the indigenous Hindu families. It is celebrated in commemoration of the wedding day and the happy conjugal relations. In other words it is the celebration of the marriage anniversary. On the day of the occasions, the women remain on fast. After sun rise, having fully dressed and ornamented themselves (as on the Bridal Day) go to a stream or a spring, there they worship Goddess "Gowri" the consort of Lord Shiva. After this ceremony is over, the women wish among themselves by touching each other's feet and come back to their places. For whole of the day, and for a couple of days more, the married women wish others in the same manner and in return get good wishes and blessings for the longevity of happy marital life. Then in the night or in the day the women of a locality or a village gather at a particular place and amuse themselves with the dance. This is a slow and gradual dance.

The women in colourful dresses dance in a circle. At the completion of each round, they lightly clap their hands, bend down and with folded hands nearly touch the ground as if

they are wishing the mother earth seeking her blessings too. The songs sung on the occasion are mostly marital and in praise of "Rani Kandni" who had sacrificed her life for the welfare of her subjects. The women at the close of the day eat tasty dishes, especially fried cakes called "Baras" and "Bhathora". They also offer flowers to their husbands and in return get their good wishes and love.

It is not out of place to make mention of the fact that the individuality of the local dances is being corrupted by the twist and 'Rock-En-Roll'. This needs a serious thought by the people, lest the heritage be lost.



Brief Note on the History of KISHTWAR

—o—o—

The altitude of this picturesque valley is 5300 feet. It is sarrouned on all sides by summits. It has temperate climate. There are beautiful meadows and forests full of lush green trees.

Nature has bestowed this valley with bundle of scenic spots. There are many villages in it's vicinity like Tathri, Gandoh, Bhella, Premnagar, Sarthal, Bhandarkot, Chatroo etc. which are decorated with pine trees, wild flowers, forest herbs and steep rocks.

Nagas were the original inhabitants of this area, with the advent of Aryans, these people were made to flee and who managed thier stay were reduced to serfdom.

Kishtwar has played an important role in the historical developments of Kashmir. It has served as hiding place for the kings, warriors courtiers and army chiefs who were defeated in battles.

It is closely connected with Kashmir, but due to its difficult passes, high summits, crevasses and lack of communication. The area enjoy the benefits of isolation too. When great Mughal King Akbar conquered Kashmir, he could not annex this area with his empire.

Rajtarangni of Kalhana referse Kishtwar many a times and gives fair account of the kings who, when defeated, fled to "Kishtawat" (early name) for safety.

Sanctity and freedom of this hilly state was preserved by the powerful Rajputes of the area. They saved Kishtwar from foreign invasions for a long time.

Common people and Islamic missionaries when landed in Kishtwar, they were welcomed by the Rajputes. Jahangir a famous Mughal king mentions Kishtwar in his biography "Tuzki-Jahangiri".

Kishtwar is mostly populated by Muslim Dynasties who migrated from Kashmir to this hilly area. The cultural impact of Muslim community is clear. Majority of the people speak Kashmiri language. They have similaritise in dress, customs and rituals with the people of Kashmir and have matrimonial and ancestral relations with Kashmiri's.

The existance of Naga race in Kishtwar and it's

influence on socio, religious life of the people is a historical truth. There are many villages existing on Naga names like Nageshwar, Godarshan Nag, Kani Nag, Gamani Nag, Damer Nag and Nag Sein.

Budhist influence can be traced by huge Megaliths in Kishtwar, Budh followers still live in many villages of Paddar. There are number of Budhist stupas in this area.

Kishtwari language exists in it's original form. It is Sanskritized Kashmiri and has close resemblance with the language used by Sati Kantha in his "Mahanay Prakash".

Though the majority of population is Muslim, but they equally celebrate the Hindu festivals with enthusiasm. They take part in jatra festivals from August to October which starts from the Durga temple of village "Hatta". In these festivals drummers are mostly Mohamadance. Such Jatra festivals were held at the shrines of HAZARAT-I-FARU-UD-DIN-BAGDADI Sahib also.

There are nine spring festivals called "Sidan" "Satan" "Kakal" and "Nikas". Attractive festival of sowing is called "Bhomjiwaye" on this occasion children get enough sweets in fields.

Woolen clothes are commonly used due to the cold

climate. People are hardworking, liberal, frank, honest and believers in fraternity.

Till nine-tenth century Kishtwar was a Sovereign State. MAHARAJA GULAB SINGH was the first king to annex this free land with his kingdom.

Kishtwar as a state was divided into many feudal chiefs, who would spend and enjoy all comforts and luxuries of life, the common man was living below the poverty line. He was hard hit economically unsound, but believer in superstitions. They believed in Magic of Witches (Dayin) and were afraid of them. Wigeney a noted historian says, "In January 1939 I reached Bhadarwah. I found a witch (Dayin) was arrested. Evidence which is available to the historians reveal that Kishtwar was divided into many principalities governed by a dynasty called "Ranas". Two militant Muslim dynasties (Rather and Ganai) were forced to migrate from Kashmir under Sultanate of "Shia sect". They captured political power at Kishtwar, after sometime the state came under the political suzerainty of Laddakh, and it was called "Bhutta Nagar" (Bhutta means Laddakhi). The area from Kishtwar upto Jhathric was called Bhutta Nagar and was governed by "Khari Gyalpu" the king of Zanaskar. There was a class of traders who would face odds by decoits and difficult hilly passages, but they still continued trade with Kashmir, Himachal and Jammu incurring risk of life. These people were aggressive fierce and

acquainted with technique of using armoury. These people were called "Panch Sasi". This tribe still lives in Kishtwar. Kalhana narrates in his cronicle of Rajtarngni that "In the south of Kashmir, we find a valley called Kashtawat. It is a sovereign state".*

"Kishtwar is situated on the south of Kashmir 120 miles away, it's altitude is 5450 feet. It's climate is suitable. There are number of fruit trees, snow fall is very thin. Many Kashmiri dynasties are settled there, female folk of this area is advanced in witchcraft. They are called DAYIN. Maharaja Gulab Singh adopted many measures to check this menace.

Raja KAHAN PAL was the first king who established united kingdom at Kishtawat. He captured all principalities and defeated Rather, Ganai and Panch Sasi tribes. Raja Kahan Pal had relation with the dynasty of Bikrama Jit of Ujain. After Kahan Pal his eldest son GANDHARAB SEIN was made king. After the death of Gandharab Sein his son MAHASEIN came to the throne. He spent his time in total enjoyments. He died at the age of 80. After Mahasein the Throne passed to "Ram Sein", "Kam Sein", "Madan Sein", "Bruham Sein". Total assessment of this dynasty is that they made Kishtwar a prosperous state, where peace prevailed and people enjoyed freedom.

* Raj Tarangni page 431, TARIKH-I-HASSAN

AUDYAT DEV (1087-88) : This king is asserted as most powerful, wise and just. Raja Kailash of Kashmir held his Darbar in 1087-88. Raja Audyat Dev too was honoured by inviting him to attend the Royal Darbar.

After Audyat Dev fourteen kings occupied the Throne, all these kings used "Dev" as their surname.

After Audyat Dev his son "Patya Dev" became king. After him "Ganga Dev" was crowned as king, he captured pullar and Nagsein annexed these area with the kingdom of Kishtwar. Rest of the Dev kings "Gud Dev", "Sang Dev", "Raghu Dev", "Anand Dev", "Awtar Dev" and "Bagh Dev" have got no historical account.

"Roy Dev" attacked padder and received twenty thousand rupees as booty from the local Rana and thousands of cattle. He was very greecy. In his period Rather, Ganai and Panch Sasi revolted, but they were suppressed with an Iron hand.

After Roy Dev, Guru Dev and Agar Dev were crowned, Agar Dev was tired of his cousin brother. Who revolted against him and he (Agar Dev) was forced to migrate to Kashmir where the king offered him a Jagir at "Rupwan". His son was DRAPT DEV or (Sanz) and "Saller Sanz" was in his 6th generation, who was converted to Islam and SAYEED HUSSAIN SAMNANI named him SALAR-UD-DIN. He was married to

SADAR-MAJI, and the couple settled at village Kaimoh. The Alam-Dari-Kashmir HAZARAT-NOOR-U-DIN-NOORANI was born in this village. SANGRAM SINGH although belonged to Sen dynasty but instead of Sen he used the word "Singh". Sangram Singh was very powerful king, he captured Nag Sen, and invited Brahmans and scholars of Nag Sen to capital, allotted them the big land holdings. JAGAT SINGH his son captured the area of "Siraj" and annexed 'Pogal' and 'Gathe' to his kingdom. Then we find the chain of kings, but all these kings lack perspective expect the tyranny and tales of feudal exploitations. Raja Raja Roy Singh ruled the state from 1540 to 1560 A.D. He annexed "Chatroo" with his kingdom. The original name of Chatroo is 'Raj Mandal' kings of Kashmir tried to create relations with the Kishtwar kings because they wanted to close the doors of safe land for criminals, offenders, defeated kings and courtiers.

ALI SHAH CHUCK invaded Kishtwar in 1572. Raja BHADUR SINGH who had a sound army fought the battle with all his might but was defeated. The Bhadur Singh married his extremely beautiful sister SHANKER DAYEE with "Yaqoob Chuck" grand son of "Ali Shah Chuck". Then again we find chain of kings following one after another without achievements. "Raja Bhagwan Singh" was one of the favourites of "Shahjahan" the famous Mughal kings. Raja Bhagwan Singh attacked Kishtwar in 1636 A.D. defeated Raja KANTAK who was very cruel and

people were fed up from his administration. They welcomed the new king, 'Kantak' was killed and his skull was used as a football and people played it in Chowgan. "Bhagwan Singh" was brave conqueror and courageous king. He had seen vast Mughal empire he wanted to extend the territories of his empire, he waged a war on principalities of "Kashtigarh", "Kanthi", "Ramban", "Deng butal", "Paristan" and annexed these areas with his kingdom, collected huge amount as war tax returned back and enjoyed the rest of his days in enjoyments.

MAHA SANG ascended the throne on 1650. He was also named as Maha-jan. He was just, philanthropist, wise, poet and scholar. He had good command over Sanskrit and Persian. His reign is considered as golden period in strife stricken area of Kishtwar. He constructed a Mosque near the shrine of "Gareb Nawaz".

It was in the reign of "Jai Singh" the elder son of Maha Singh, when immigration of Muslim community from Kashmir increased tremendously.

It was in the reign of "Jai Singh", when dazzling dawn of spirituality world appeared with the arrival of HAZRAT SAYEED SHAH MOHD.-FARUD-DIN to Kishtwar.

Raja "Kirat Singh" embraced Islam, with the result Muslim community got Royal patronage and they made

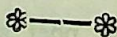
tremendous progress.

The reign of Singh Dynasty is very important in the history of Kishtwar, because a new cultural movement started in this area. Kishtwar was attacked four times by the Kashmir kings. Hindu Muslim unity got a scientific and realistic support from Sofi cult. People started for long journeys, they were acquainted with Broader world and they learnt that a vast human society lives across the mountains of Kishtwar.

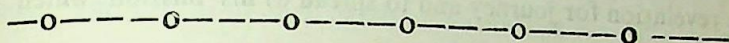
After the death of "Kirat Singh" his son "Amulak Singh" became the ruler. He was pious man and ruled for three to four years.

SADAT MAND KHAN (Mehtar Singh) ascended the Throne on the death of his father. He had two brothers 'Sujan Singh' and 'Daleel Singh'. The king was under the influence of his beautiful queen 'Vilas Maji'. She wanted two brothers of her husband to be exiled. Sensing the danger both the brothers fled away. Sujan Singh reached Jammu he was helped by Ranjit Dev and became the king of Kishtwar with his help. In 1781 A.D. after his death Raja "Anayat-Ulla Singh" was sworn as new king. He was brought from the captivity of Raja Ranjit Dev. Raja Anayat-ulla Singh was a scholar, poet and noble king. He was respected by the kings of Kashmir and loved by the people. Raja "Mohd Teg Singh" was the last ruler of Kishtwar. When his

father 'Anayat-ulla Singh' was murdered then 'Mohd. Teg Singh' was only two years old. Under the guardianship of "Anwar Dayee", Mohd Teg Singh continued in his office, he was supported by a Pandit known as NANDA RAM. He was diplomate and administrator of high order. Raja "Teg Singh" proved a good administrator and kind hearted and philanthropist. People loved and respected him and created legends of his valour. At the end Raja was misled by his two Kashmir courtiers "Ahmed Shah" and "Jameel Shah". He would always prefer to sit in their company and enjoy intoxicating, brewries with the result all his courtiers fell annoyed people lost confidence in administration, taking the advantage of lawlessness Raja "Gulab Singh" captured the area upto DODA. Now the king was making arrangements to attack Kishtwar. Raja "Teg Singh" presented himself before the king at DODA. Raja despatched the king to Lahore with honour and attached the state with his kingdom. "Mond Teg Singh" was given life long pension. When Raja "Ranjit Singh" of Lahore saw the good behaviour intelligence and scholarly taste of "Teg Singh" he offered the confiscated kingdom of Kishtwar to him but the later refused this offer and breathed his last at Lahore.



A Land of Saints and Soofies



The universe is said to be the creation of atomic cycle. A terrific explosion called "Big Bang" which took place billions of years back, brought also our earth into existence.

Some times this miraculous "Big Bang" takes place in religious and languages also, and the man gets wonder struck to see its start. This "Big Bang" throws out great souls, saints, poets and writers with such a force to whatever the distance their thrust reaches smaller objects become so changed so as to appear as brilliant stars.*

DODA has witnessed two surprises of this "Big Bang" in the lofty personalities of Hazrat Sayeed Shah Farid-ud-Din Baghdadi (Mercy be on him) and Hazrat Shah Asrar Sahib. Hazrat Sayed was born saint, a mystic of high order, who had reached the climax of insight, who was deep in asceticism and hard penance. Hazrat Syed revolutionised the cultural, ethical and spiritual life of DODA.

*Sheeraza, A. BEG

Hazrat Sayed travelled a lot on foot. In those dark days when communication facilities were not available. A great missionary metamorphosed into a super natural being reached this hilly area far away from the plains of Baghdad. He had a revelation for journey and to spread of his mission which Wali Mohd. Aseer Kishtwari narrates as:-

Geographically the Jammu and Kashmir state crowns Indian map and spirituality as well as physically Kishtwar state as a heart. Historically and literarily DODA District ranks next only to Kashmir where Kishtwar occupies the glorious place, being situated amidst Himalyan ranges with blossoming scenery. In Raj Tarangni it has been named as Kishtwat. The historians say that the founder of Islam in Kashmir Hazrat Mir-Sayed Ali Hamdani (Allah's mercy be upon him) visited Kishtwar twice and he had foretold his successors that a saint from the family of Hazrat Shah Abdul Qadir Jeelani would illuminate Kishtwar with Islam. Hazrat Sheikh-ul-Alam (Allah's mercy be upon him) also visited Bhandarkote a village of Kishtwar, kept preaching task reserved for the Mard-e-Haq to come. At last the time ripened and Hazrat Shah Farid-ud-Din (Allah's mercy be upon him) came to Kishtwar on foot after covering a long and tedious journey from Bhagdad, to spread Islam here. Out of the four accomplices of Shah Sahib, Hazrat Darvesh Mohd. Sahib, Hazrat Yar Mond. Sahib, Hazrat Shah Abdal Sahib and Hazrat Bahavud-Din Sahib (Allah's mercy

be upon them) also rendered remarkable service in preaching Islam Hazarat Shah Farib-ud-Din Baghdadi (mercy be upon him) had three sons namely, Hazrat Shah Asrar-ud-Din, Hazrat Shah Akahyar-ud-Din and Hazrat Shah Anwar-ud-Din (mercy be upon them). This arrival of Shah Sahib marks the beginning of a golden era of DODA district in general and Kishtwar in particular.

1. Hazrat Shah Farid-ud-Din Baghdadi (Mercy be upon him):

Yet the son of Sayed Ghulam Mustfa came to Kishtwar between 1665-68 (when Raja Jai Singh ruled this place you came Hazrat Shah Abdul Qadir's family (mercy be upon him) who ancesstrally finds a linkege with the family of Prophet Mohammed (peace be upon him).

In accordance with the tradition of Gosia family, you began receiving Islamic education at the very young age and remembered Quran by heart in the very childhood.

At matured age, you visited Maccaa and sacred abode of Hazrat Mohammad (peace be upon him) and performed Haj. In Macca, you met Jalal-ud-Din Arabia a scholar and a Sofi of that time. In his company you acquired a stage of observation dragging back the stage of self struggle.

From Macca, you went to Egypt to see Hazrat Sheikh Mohi-ud Din whose company strengthened your spiritual

power. Then you returned to Baghdad. Here, once, you dreamt Hazrat Shah Abdul Qadir Jeelani, (mercy be upon him) commanding you to go to Kishtwar for preaching the Islam, so you set out to India.

On your way, you met a youth, who was going to India for business. He was very impressed by the behaviour of Shah Sahib. He left all his merchandise and joined Shah Sahib's company. Shah Sahib named him Darvesh Mohammad. The companions reached in Sindh. At that time on the other bank of river Sind, the Governor of that place led a luxurious life. Shah Saheb's eye worked chemically on him making the Governor to give up all his kingdom and joined Shah Saheb. Shah Saheb named him Shah Abdal. Now the party reached Rajasthan and while coming to Delhi, they met a saint, named Sayed Bahawuddin. He also joined the party. After spending a few days in Delhi, they went to Panipat, where Yar Mohammad became his fourth disciple. Passing via Punjab and Sialkote, the party headed by Shah Farid-ud-Din (mercy be upon him), entered into the territory of Jammu. From here, the party reached in Deng Batel via Rajouri. The residents of the Deng, impressed by the noble company of Shah Saheb embraced Islam, even king Lashkaria offered his daughter to Shah Saheb in Nikah. Now the party came to Nagri (now called DODA), via Mohor Gool Sungol Dhan, Ramban and Rajgarh. Here Shah Saheb was warmly received

and respected. The patron of Nagri embraced Islam and was named Noor Ali. His daughter, Filahat became Shah Saheb's third wife. Some historians contend that Shah Saheb (mercy be upon him) spent five days in DODA Nagri but some other historians are of the opinion that he spent fourteen years in DODA in praying and preaching. A beautiful Shrine has been built at the place of his stay. "Bikrami 27th Haar" is celebrated as Urs-e-Shah Saheb every year with fervour. Shah Sahib named DODA as Farid Abad. Now the party set out and reached Thakari via Sidharan. People of this place received them warmly. From here they went to Korria, where they were debarred by the guards of the king of Kishtwar, near the bridge Kurya, Shah Saheb asked his men to close their eyes. They closed their eyes and after a while they found themselves on the other bank of the river. Now they started from Korria and had once again to cross the river of Bhandar Kote. This time they also were stopped at Bhandar Kote bridge. Shah Sahib spread his blanket on the water and surprisingly led his companion to the other side of the river Chinab. In evening, they arrived in Bote Nagar, now called Kishtwar, and spent their night under a shed near Drang Wajhee. In the morning, a crowd gathered around this saint of God. When the king of Kishtwar, Jai Singh heard about Shah Sahib, he sent a man to him. The man put a number of questions to him. Shah Sahib answered all of them. Once, Shah Sahib's eyes became red. The man of the king fell unconscious. On coming to senses, the man ran back to Jai

Singh and related to him whole story. At night Jai Singh dreamt sun and moon shining inside his residence around them, there were stars. Worriying king woke up and again fell asleep. Now he dreamt Shah Sahib sitting under a shed. In the morning, the king went to Shah Sahib. Shah Sahib told him that he had come to Kishtwar to preach Islam and spread the word of God, so as also desired to have shelter.

A building was built near the fort of the king and Shah began putting up in it. This very building is now called upper Shrine of Darbar-e-Fariedia. The man of high character and friend of humanity illuminated the small town of Kishtwar with the light of Islam. Most of the people, even Jai Singh's son embraced Islam.

It is said that Shah Sahib went to Aurang-Zabes court in New Delhi and the later received him warmly. There Aurang Zabe named Raja Keerat Singh as Saadet Yar Khan but it is not mentioned in history of Kishtwar. So there is no need to discuss it. Shah Saheb passed away in the year 1694 at the age of 99. It is the seventh Harr which is celebrated every year as his death aniversary. The people of Kishtwar mourned heavily on his death. He was burried in the interior of Darbar-e-Faridia.

Shah Sahib married three women, Zahid Bano, Roshan Dil and Filahat Bano. Zahid Bano belonged to Baghdad,

Roshan Dil to Deng Batel and Filahat Bano Belonged to Doda (Faridabad). Their graves are in the innermost room of Darbar-e-Faridia. Like other saints men, Shah Sahib also performed some miracles. Only three of them are mentioned here.

1. It is well known that there was scarcity of drinking water in Kishtwar. Once Shah Sahib and his companions fell very thirsty, and expressed their restlessness. Shah Sahib fixed his sacred sword into the ground and a column of water burst out from there. This spring is known now as Guddar-nag and furnishes water to a large population of Kishtwar.

2. It is said that a merchant of Kashmir happened to stay Kishtwar and often visited Shah Sahib's court. At the time of his departure from Kishtwar, he begged Shah Sahib's good wishes. Shah Sahib wished him a successful and profitable journey. The merchant went to Delhi and sold his merchandise there. While returning, he lost his pot of money in his way back. He felt so sad that he gave up eating and drinking, wept day and night. While weeping, he fell asleep. He dreamt Shah Sahib giving him a paper and telling him that the paper was in requisite. On walking up, he found his pot of money in his hands.

3. Once there was terrible earthquack in Kishtwar. The palace of king collapsed. Shah Sahib pointed towards the palace and saying "Stop in the name of Allah". Some rooms of the palace stopped shaking and were saved from collapsing.

Sayed Zuber Khmed referring Moulana Sad Hussain Sardhonvi's book "Alamgir", in his booklet, "Ocean of spirituality". On pages ten and eleven and writes that Aurang Z Alamgir let Shah Saheb sit on his throne. He started a movement of eradicating evil e.g. "custom of Sati" in co-ordination with Shah Saheb. Shah Saheb, lived at a place, 'Ganpur', in India and people belonging to different religions came to Shah Saheb to get their problem's solved.

2. Hazrat Shah Asrar-ud-Din (Mercy be upon him) :

He was eldest son of Hazrat Shah Farid-ud-Din Baghdadi and Zahid Bibi (mercy be upon her). It is said that once Hazrat Mohammed (peace be upon him) gave a good news to Shah Saheb, in one of Shah Saheb's dreams, of the birth of a son, who would be a source of light of Hidayat. Same news was conveyed to Shah Saheb by Shah Abdul Qadir Jeelani (mercy be upon him) in a dream.

Shah Asrar-ud-Din was born on Thursday and immediately after his birth he bowed before Allah many times and recited the Kalima of Islam. At the age of four, Abdul Qasim went to teach Shah Asrar Saheb the teaching of Quran. But Shah Saheb took the Quran and read it out all thought adopting all the manners of reciting Quran.

Shah Saheb was a saint by birth and performed some miracles in his very boyhood, which influenced many a people. He was so widely reknowned that people swore in his name. Miraculously, Shah Asrar Saheb cured handicaped, blinds and patients of leprosy. He revived dead animals like quails and often talked to trees. He foretold events and helped the poor. It is said that a ghost appeared in Kishtwar occasionally and ate one man every time. He too was killed by Asrar Saheb.

Once a man, riding on a lion came into the court of Shah Farid-ud-Din Baghdadi. Shah Asrar Saheb said that it was no wonder to bring wild animals under control. Then he narrated an event of the past that once a man riding on a lion carried a snake in his hand. A shopkeeper told to the ridder, that it was not good on his behalf to wonder on this event. It was more miraculous if one could move an inanimate thing. On saying this Shah Asrar Saheb mounted a brickwall and it began moving like an active and healthy horse.

When Asrar Saheb was 18, there broke out an epidemic and many people died of it. The king of Kishtwar was extremely worried. He came to Shah Asrar Saheb and requested for invocation. Asrar Saheb replied him that there was no harm and angel of death could not come in his presence. He told the king to go back and see the condition of his people. The king saw

the people healing up and some dead even came back to life. These miraculous exposures evoked a feeling in the heart of Shah Sahib that to give or take life is only the work of Allah. So Shah Saheb took a bowl of water and reciting some holly words blew into it. He gave it to Asrar Saheb to drink. Asrar Saheb drank it and closed his eyes forever. On hearing this sad news, people of Kishtwar lost their grandeur and glory. They mourned deeply. Shah Saheb told the people death and life were equal for Shah Asrar Saheb. He himself performed the funeral rites and ordered the people to take the dead body to Srinagar for burial. On reaching plain, the dead body became so heavy that people were unable to carry it. The people burried it near the Chowgan of Kishtwar.

The birthday of Shah Asrar Saheb is celebrated every year on 9th or 10th of November. People from all over India come to attend it. A tragic event of history took place in 1965. Where Shah Asrar Saheb's building was burnt. It could not be traced out how it burnt. But in the midst of the burning flames, the grave of Asrar Saheb was as cold as ice. However, the dome of it was rebuilt. It is one of the beautiful domes in Kishtwar.

3. Hazrat Shah Akhyar-ud-Din Saheb (mercy be upon him) :

After Shah Asrar-ud-Din Sahibs two and half

years of death, Shah Akhyar-ud-Din was born to mother Filahat. At the age of seven he was educated by Abdul Qasim, son of Gayas-ud-Din of Agra.

After that he went to meet some of the holy men in Kashmir. On hearing the sad news of Shah Anwar Saheb, he came back to Kishtwar. During his journey to Kishtwar, his mother Zahida Bibi also passed away. After staying some time in Kishtwar Shah Akhyar Saheb went to Batala and became a spiritual follower of a widely reknowned saint Sayed Badar-ud-Din Shah. He received spiritual education and went then to Macca on foot, to perform Haj, from there he went to Mosque Aqsa in Palestine. On his return, he stayed in Bhagdad. Attracted by his fathers love and people of Kishtwar. he came back to Kishtwar.

Once Shah Saheb staired at him and spoke something. Shah Akhyar Saheb fell unconscious for forty days. On coming to senses, he knew the spiritual power of his father. He now, spent sometime in the company of his father and received spiritual knowledge. He devoted himself completely to the service of his father. After the death of his father, Shah Akhyar Saheb became the first cliph. He preached about for 40 years. Due to his attempts, major population of Distt. DODA embraced Islam. Then he went to Srinagar and spent about seven years and passed

away in the shrine of Hazrat Sultan-ul-Arfin, (R.A.) situated on the Harimount. He was buried there near the grave of Hazrat Sultan-ul-Arfin. But Raja Kirat Singh dreamt Shah Akhyar Saheb, commanding him to take his body from Srinagar to Kishtwar and bury it there. He, with help of Khan Saheb, one of the disciples of Shah Akhyar Saheb, took the dead body to Kishtwar and buried him in the external room of Darbar e-Faridia. Hazrat Shah Akhyar-ud-Din performed miracles also:

It is said that once a barber was trimming Shah Akhyar Saheb beard. Suddenly his razor stopped working. Shortly, it started working again. The barber asked Akhyar Sahib, why it was so, Shah Akhyar Saheb replied that he had gone to participate in funeral rites of Aurang Zeb.

2. Once Shah Akhyar Sahib went for hunting along with his companions in the west Kishtwar. Due to intense heat, the companions felt thirsty. They found water nowhere. Finally, Shah Akhyar Saheb fixed his holy stick into the ground and a spring of water broke out from there. This spring is named Bimar-nag and is still running.

4. Hazrat Anwar-ud-Din Saheb (Mercy be upon him):

Hazrat Shah Anwar-ud-Din is the third and the youngest son of Hazrat Shah Faried ud-Din Sahib (Mercy be upon

him). His mothers name was Shazada Bibi. He lived only for two and a half year. It is said that a gold smith made a fish for him to play with. When Shah Anwar-ud-Din Sahib put it into the water it began swimming like a living fish. He was burried in the enter room of Darbar-e-Fariedia, where Shah Sahib was himself burried. A dom has been built over the graves and common man thinks that there is single grave. His birth day is celebrated every year on 15th February.

5. Hazrat Shah Abdul Saheb (Mercy be upon him) :

It has already been mentioned that Shah Abdul Sahib was previously the lord of the Sindh. He led luxurious life at the time when Shah Farid-ud-Din Sahib Baghdadi reached in Sindh for preaching Islam. The glance of Shah Saheb at Abdul Sahib changed the letters fate and leaving his chair aside, accompanied Shah Sahib to Kishtwar and became an intimate companion of Shah Sahib. He passed away in a village called Doga, situated on simthana road, two and half km away from Kishtwar other companions of Shah Sahib are burried in the yard of Darbar-e-Faridia. They are Dervesh Mohammed, Yar Mohammed and Sayeb Bahawud-Din. The sacred belongings of Shah Sahib like cap, coat, sword, stick, Saha Asrar Saheb's hocky, the silver fish and holy hair of Asrar Sahib, Akhyar Sahib and Anwar Sahib are preserved in Darbar-e-Faridia. Some belongings of Shah Asrar Sahib lie in

the custody of key keepers of Darbar-e-Asraria.

6. Hazrat Zen-ud-Din Reshi Saheb (Mercy be upon him)

History witness that the scholar of Kashmir Hazrat Sheikh-ul-Alam Noor-ud-Din Noorani's grand father, Ogar Singh lived in wasdhar-kishtwar, who latter on migrated to Kashmir There the rulers gave him estates of "Rupwan". His two successors Zeen-ud-Din Saheb Rishi and Baba Latief-ud-Din Saheb lived in Bhandarkote, Palmar and Marwah.

Zeen-ud-Din's real name was Zia Singh. He was born in Bhandarkote, where two rivers, one from Padder and other from Marwah meet together. His father, who was the king of Bhandarkote was killed in a war. Once Zia Singh fell ill. His mother began crying suddenly Sheikh-ul-Alam Sahib appeared there. He asked the woman that he would cure the child if her child would join his mission. She agreed but broke the promise. When Zia Singh recovered he fell ill again and his condition grew worse. Sheikh-ul-Alam sahib appeared again and reminded them their promise. She now offered again to join him. Sheikh-ul-Alam Saheb cured her child. After Zia Singh recovery, both he and his mother went to Kashmir and embraced Islam on the hand of Sheikh-ul-Alam Sahib. Zia Singh was named Zain-ud-Din Sahib. He lived in the company of Sheikh-ul-Alam for a long time and became a saint. He spent many years in prayers at village

Bhandarkote and Marwah. At last with the permission of his teacher, he choose a cave for prayer in a village, Aash Muqam situated on the phalgam road.

It is said that the hundreds of people got spiritual education from him. Once king Zian-ul-Aabdeen came to that village and was displeased with his carelessness. He ordered him to go to Ladakh for preaching Islam. As a result of his struggle many people of Ladakh embraced Islam. One day the king of Kashmir fell ill seriously. He sent his son, Haider Khan to Ladakh to ask Zain-ud-Din Saheb for apology and request him to come back to Kashmir. He replied that another grave be prepared over the cave where other graves can also be prepared later on. He came back and received with great pomp and show. After that the king recovered. Sheikh Zain-ud-Din passed away in 830 A D. Sheikh Zain-ud-Din's shrines have been built at the two places of Bhandarkote and Palmar, where many people come to receive blessings.

7. Dervesh Shaban Sahib Sarkoti (Mercy be upon him)

Shaban Sahib was illiterate and lived in Sarkote (Kishtwar). Once he was in a juagle with his cattle, at a place, Katwali. There was a spring of water also. A golden bird came singing and sat on the spring. Its sweet tone affected Shaban Sahib. Leaving his cattle there, he came back home. Thinking

him to be mentally disturbed, his home people caught and imprisoned him. It did not cure him. One day a holy man happened to pass by there. He released him. On opening the door of his prison, he began running towards Darbar-e-Asraria, it is said that when reached, the lock of the gate opened itself and fell down. Shaban Sahib entered and started reciting Quran. Since that time began his saintly life, he knew many languages. Once when holy hair of Hazrat Abu-Bakar Sadiq was lost from village Marwah, he went there and found it in the granary of a villager. People were pleased with him and gifted him a garden, which is still possessed by his heirs and I have seen it myself in 1985. When the time of his death drew near, he called his companions, Mohi-ud-Din and Munshi Nasrullah to him. He stretched his hands and prayed. Then while praying he breathed his last. His heirs wanted to bury him in the graveyard of Sarkote. But Mohi-ud-Din Sahib related one of his dream and said that he should be buried at the door of Darbar-e-Asraria. Shaban Sahib was 110 years old at the time of his death.

Shrines of Kishtwar are in fact, a sign of peace and fraternity. Hazrat Shah Farid-ud-Din Sahib and his three sons namely Hazrat Shah Asrar-ud-Din, Hazrat Shah Akhyar-ud-Din and Hazrat Shah Anwar-ud-Din (peace be upon them) made Kishtwar, in real senses, a second Baghdad. People from every nook and corner of India come to attend the annual celebrations

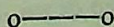
of Shah Sahibhans birth day. The people of Kishtwar gave a proof of Shah Sahiban's teachings in 1947, when all of the subcontinent was enveloped with the fire of communal riots. It was only this region of Shah Sahibans which was free from communal riots and maintained peace and fraternity.

It is very sad to say, that there is no mentioning of Shah Sahib and his family in the famous work "Anwar-ul-Awlia". A very little has been mentioned in "Roz-e-tul Arfin".

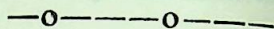
Here I may say, that it does not matter if there is no mention and it makes no difference at all. But it is the duty of research scholars to investigate more and more before completing their work.

The holy Darbar of Shah Sahib was open for all. There was no discrimination between sects, casts and religions. Hazrat would use to say that greatness of a man is depicted by his deeds not by birth. He would sermonise that there is no compulsion in religion. Islam is a religion of peace.

These valuable teachings had impregnable effect on people and Muslim kings. With the result Muslim kings of Kishtwar ruled by love and not by sword. The Exemplary Hindu Muslim unity which is prevalent even today is the result of his teachings.



Chowgan

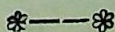


While writing a note on DODA the description will remain inconclusive if it does not contain the fair mention of Chowgan. This wonderful piece of land is situated in the heart of Kishtwar, is a gift of born Sage SHAH ASRAR SAHIB. Shah Asrar was the elder son of Hazrat Sayeed Farid-ud-Din Baghdadi Sahib. The wali of highest order, enlightened and luminous soul.

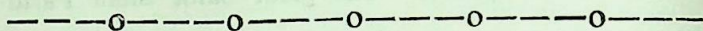
Shah Asrar too was a saint by birth. Some miracles in his boyhood which influenced many people and they embraced Islam. He was so widely reknowned that people swore in his name. Once he played a game with a boy friend who was non-Muslim, the game could not be finished due to darkness, in the same night the non-Muslim friend died. When morning bells were rung, Shah Asrar reached the ground to play unfinished game with his friend. Soon a pier passed the way Shah Asrar asked the people who the dead was. The people told him about the tragic death of his friend. Shah Asrar in a spiritual exaltation ordered the people to stop and keep down the pier. People obeyed and

kept down the pier. Shah Asrar in a spiritual glory said to the dead boy, "Are you going without clearing my pending games, will you take my debt with you ? Stand up and play." The boy stood up from the Coffin and began to play. This spiritual feat terribly surprised people. The great Saint Shah Farid-ud-Din Sahib was told the miracle of his son. He became very furious and prayed to God to take his son back, lest the people may not begin to worship him because he has begun to alter the decisions of nature. With the result Shah Asrar the miraculous young Sage breathed his last. According to the wishes of father the boy was to be carried to Srinagar for burial, but when the procession reached near Chowgan lovely play ground of lovely Saint. It grew so heavy that people were forced to stop and keep down the pier. Gradually it grew so heavy that total strength of the people could not move it. Then the holy father asked people to bury the coffin at the same place. The order was carried and miraculous saint was laid to rest near his play ground. Chowgan is always full with green grass, people say if total grass is grazed by live stock in one day the next day it is again full of grass.

Dr. Iqbal says, "Keemya-Pyda-Kun-Az Mushtay Gilay. Bosa Zan Dar Astanay Kame Lay." If though art desirous to change the corpse of clay into gold kiss the shrine of the great Seer.



Nag Sein & 'Malind Panha'



Some times History produces wonders. But after certain period people forget viability of these wonders. This is human nature, such a Historical wonder has occurred in Kishtwar, about centuries back. A luminary known as "Nag Sein" was born on this soil, who translated Life Oriented Conception of Buddhism to people. Nag Sein was Saint, Philosopher and authority on Buddhism. He wrote his famous book "Malind Panha" in Kishtwari language.

This cognoscence work of "Nag Sein" is said to be the basic text of Buddhism and has been translated in all languages of Buddhist world.

Dr. Radhakrishnan records his observations about this commorable book of the author in these words :

".....This was an enduring occasion for the king that he happened to come across a "Bikshu" who was on the way to his journey. The Bikshu was Nag Sein. The king had a

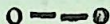
conversation with the Sage and he was convinced and influenced by his thorough understanding of Buddhism. This conversation became the basis for "Malind Panha". The book in Pali version is extremely interesting and with depth of insight. This amazing account makes one think about the social order of the area where such an emancipated and virtuous dignitary was born. He taught Buddhists of the world about the moral and intellectual aspect of man which was not only unique but also different from all the religious systems of the world.

MALIND PANHA is a book dealing with the logical outcome of all discussions of the soul theory. It exposes the basic Philosophy as advocated by Budha that there is nothing divine or human either animals, vegetable or material which is permanent. There is no being, there is only becoming. He has interpreted in plain and simple language the revolutionary philosophy of Buddhism to bring home to the plain and simple people of his time.

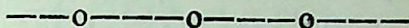
The advent of Nag Sein adds glory to the fair name of Kishtwar. It is a glaring example of a courageous man who has turned mountains and established the name and fame to the place of his birth.

The life of this visionary shows that this difficult hilly terrain was once the centre and seat of learning.

There is a famous village on the name of this tallest philosopher at Kishtwar, known as "Nag Sein" but history is silent about this wonderful and lofty spiritual philosopher. His life events are not known and the date of his birth is not written in any historical account. Some historians are of the view that Nag Sein was not even born at Kishtwar. What is the real fact only research scholars can prove it.



Machail Yatra



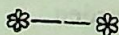
A good natured, God conscious police officer was once posted as a station officer MACHAIL (Padder). Machail being far flunged area and free from crimes, the station officer who would spend most his time in penance, thought it a nature's gift to serve at a place which is crime free and where seclusion prevailed, every where. He would spent most of his time in nearby temple of Goddess Chandi. His penance and constaint spiritual practice brought him the fruit. He achieved the cognative force and became visionary. After some time he was transfered.

On receiving his transfer order he was filled with grief he went into the temple and was full of tears. During the night devotee had a dream. He saw a very powerful light shining in the room. Some one was telling him, "My child do not be overwelmed with emotions. I will came to the house. On this date I will rise from earth in your garden.

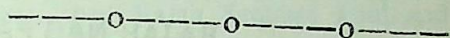
And the same thing happened. The Swayambo Murtee of Goddess Chandi glared from the earth at Chinoot

Bhadarwah. It was brought in a procession to the house of the disciple and people from all parts of DODA and Jammu thronged in large numbers to have a Dharshan of Mata Chandi. From that day Chinoot became the place of pilgrimage. A large number of people under the auspices of the same disciple take "Charri Mubarak" from Chinoot Bhadarwah to shrine of Mata at "Machail". The Yatra starts from Ghatha the early abode of Vasuki Nag and devotees reach Kishtwar by buses. Kishtwar is the first stop of the Yatra. Then it stops for night rest at Athole and Chshooti. On fifth day reaches Machail Govt. provides all arrangements for safe journey of the pilgrims.

MACHAIL is at the height of 8500 feet. It is surrounded by high snow peaks. Its seclusion and wonderful and attractive environmental cool and calm atmosphere far away from the madding crowd, creates sublimity and solace for worried and frustrated people who are grinding their nerves in competitive world. If the place does not provide spiritual food for all, still it provides relief to their worried and bruised sentiments and emotions.



A brief survey of the History of BHADARWAH



BHADARWAH was a forest, where people used to come from Basholi, Bilawar and Chamba to tend their cattle. The prince of Bilawar in those days was one "Bhoj Paul". This prince had two sons. The elder son, Satayadhak, succeeded his father to the Throne. Destiny brought younger brother, Radhak to Bhadarwah. He cleared the forests and established "Bhagwati Kalie's" temple and denominated his capital Bhadar Kashi in the name of this temple. When a son was born to Radhak, he was named as Bhadarpaul.

RAJAH BHADAR PAUL

After Radhak, Bhadar Paul became the Ruler of Bhadarwah. This epoch centers round 343 Bikarmi. During the reign of this ruler, Bhadarwah amply extended and it became a seprate state. Rajah Bhadar Paul had a son named Rajah Prithvi Paul. He became ruler to the Bhadarwah state after his father's

demtse. Prithvi Paul begot two sons, Ajay Paul and Brahm Chand. After Rajah Prithvi Paul, Rajah Ajay Paul, Rajah Krishan Paul, Rajah Kailash Paul and then Kanhayya Paul became the rulers of Bhadarwah, one after the other. When Humayun ruled Delhi, Kanhayya Paul was Bhadarwah's ruler. After him came Rajah Maha Paul.

RAJAH NAG PAUL

Rajah Maha Paul grew old but he did not have any offspring. The ruler worshipped the God Naga. After having been amply propitiated the God Naga blessed him with a son. The son was very handsome- Rajah Maha Paul christened him Naga Paul in the name of Naga. Naga Paul ascended the Throne after his father's demise. The "Patt Fair" celebrated at Bhadarwah is a commemoration of the meeting of Akbar and Rajah Nag Paul. Rajah Nag Paul presented himself in the Delhi court at the call of Akbar, he did not conventionally bow down to Akbar. There upon, after having been exasperated Akbar tried force to make him kneel down in many ways. A seven hooded serpent leapt towards the emperor after having come out of Rajah Nag Paul's turban. Then it was Akbar who himself stooped. This very fair has been celebrated in his memory for the last four centuries. Rajah Nag Paul ruled over Bhadarwah for full one century. After him Shamber Paul, Rajah Bhagat Paul then Rajah Dhrub Paul ascended the throne of Bhadarwah.

RAJAH DHRUB PAUL

Rajah Dhrub Paul, with the aid of Basholie's Rajah Phoopat Paul, attacked Kishtwar and annexed some territory of Kishtwar to Bhadarwah. Rajah Dhrub Paul begot two sons, the elder one, Abhey Paul and the younger one, Chhajoo Ray. After Dhrub Paul, Abhey Paul became heir to the Throne. After him Rajah Maidney Paul, then Rajah Sammat Paul and subsequently Rajah Fateh Paul have been the rulers of the Bhadarwah state in succession. Rajah Fateh Paul's only son was Rajah Daya Paul.

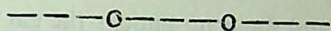
RAJAH DAYA PAUL

Daya Paul became the ruler of the Bhadarwah state after Rajah Fateh Paul. But this ruler submitted to Jammu and Kashmir's Rajah Ranjeet Singh. This ruler did not have any offspring. Bhadarwah's amity with the Chamba state had been subsistent since the fifteenth century. But Rajah Daya Paul annexed Bhadarwah to the Jammu state. Since Daya Paul was issueless, his cousin Pahar Chand was acknowledged to be the ruler of Bhadarwah after the former's demise. According to the Vikrami era in 1820, in compliance with the ordinance of the ruler of Chamba, his Vizeer Nathoo made an attack on Bhadarwah. A pitched battle was fought at Padri for a fortnight. Ultimately Chamba's army was fought and uprooted. Vizeer Nathoo did not

deem it fit to go back to Chamba after having been vanquished. And after having proceeded to Lahore, he demanded reinforcement from the Sikh army and assaulted Bhadarwah again with the Sikh army. According to the Vikrami era in 1882, Bhadarwah came to be subjugated by Chamba and Zorawar Singh, the brother of Chamba's ruler, began to rule after having become Bhadarwah's Governor. In 1836 Vikrami era, Jammu's Rajah Gulab Singh launched an assault with an intent to annex Bhadarwah to Jammu, but he did not succeed. And in 1846 of the Vikrami era, the Dogra army again launched an assault and Bhadarwah was annexed to Jammu. Maharajah Ranbir Singh handed over to his third son the Tehsil Bhadarwah as an estate (Jagir) subsequently, Maharajah Hari Singh received Bhadarwah in the capacity of his parental heritage. And when Maharajah Partap Singh who was issueless passed away and Maharajah Hari Singh took the reigns the government of Jammu and Kashmir in his own hands, the estate of Bhadarwah came to be amalgomated with the Jammu and Kashmir state in 1982 of the Vikrami era.

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Glimpses of Song & Dance of Bhadarwah



Clarity occurs when nature goes out of Rhythm. Rhythm is something basic which binds all creatures together from the earthworm to the home sapiens.

The sense of rhythm can best be expressed through the media of song and dance, the media which in their own right are a reliable club to the cultural heritage of an area.

Especially talking about the beautiful and bewitching valley of Bhadarwah, situated amidst snow-clad mountains this art of rhythm corresponds to the rhyme of seasons.

After a cold spell of four winter months the valley of Bhadarwah echoes with its first song with a message of love and unity :

एजा तू सुबार धारे मेले ओ

तेड़ी तेरू बाड़तू सुकेले ओ ।

(It is the time to reunite after a long separation, come to the

festival of "Nag Subar Dhar".)

The time of the song is second of Vaisakh (13th April) when the first "Kud" in the valley takes place at "Subar Dhar,,.

One witnesses delicate dance movements all around and the echo knocks the ear from different sides as if one is sitting in a theatre with stereophonic sound system. The song usually rendered on the occasion is :

उच्ची ठहरी छिमा तेरू माडे ओ

छिमा गुजरी रोज भाडे ओ ।

(Chhim's hut is on the top of the hill but poor Chhima is found daily around the court in the town.)

The song very effectively reveals how deeply the folk are associated with land and the unhealthy enagements it puts them to.

The following lines express the emotions of a youth on the occasion :

ओ धाने रा बीजा

छमा मेरी हात्ली कच्ची

हेर ने री बीजा ।

(As this little seed of paddy will grow into beautiful plants, like wise my beloved, though immature will still grow into a damsel.)

The folk on the autumn season is revealed by the following song they burst into, while at work :

सो मला सैया सुगेडी लाई
गाले मुग्राले धुन नी लाई
जोरे-जोरे जो भई सी सैया
घन्दा मेरे भ्राई सो सौया जल्दी जल्दी चलो सो सौया
जी तु ना संडा सो सैया ।

Just after the wedding season "Yatra" start in the valley.

The folk bored by the routine labour of land find the occasion as the best opportunity to get away from the madding business. The following lines contain an open invitation from a youth to his sweetheart :

अथ्ये तेरे शीशे रो गिलासे ओ
ऐजा माएये गाम कपलासे ओ ।

Or the lines :

पंग त शिराब रह्यौ मेरी
त खाली कप तेरो विमलो ।

Are clear indication of the drink, dine and dance held on the Seoj Dhar, the first halting station to the Kaplas Kund.

The second session of Yatra known as Kud starts when some of the harvesting, especially of maize, has been done, paddy still pending. "Kud" is a local term for festival in which "Dhaku dance" is performed.

Finally the harvesting season marks the end of festival period. The folk once again come down to the land and get themselves busy in harvesting, collecting and storing, their fruit of labour. The merry time is over, get togethers are no more. Thus abrupt change makes people feel lonely, working in groups. They are conscious of the separation of their friends and palls as if they have betrayed the relations. The idea is contained in the lines they sing while harvesting :

धान पक्का के सरो ओ धान पक्का ओ

दोस्त पुराने बे-इमान पक्का ओ ।

The irony of the situation is that the most beloved ones are suspected to have broken the ties when they are as busy as you are.

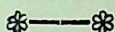
After storage of harvest, folk are seen engaged in the preparation of manure for fields and collection of fire wood for the winter. This is the most tedious part of their labour which goes up to the first snow-fall in the valley. Especially the ladies go for this labour, in addition to the labour they have to undergo naturally. During winter the folk confine themselves indoors doing some handicrafts and entertaining themselves with singing winter songs.

The winter songs are characterised by a deep sense of sorrow and gloominess. The songs are related to the happy time spent with associates. This is revealed in the following lines from a winter song :

दोखे री मुहबता आशा तू पेशानी ओ
 चरखी दितो डेइतां अये दिती पूनी ओ
 साफी ईशे चेली जे जूली रेम कुती ओ ।

Virtually the valley sleeps for some winter months to wake up again with the festival at "Nag Subar Dhar".

(By Prof. Verender Kumar)



Marriages and Customs

People of DODA in general are satisfied with monogamy having only one wife. But the rich, powerful and the privileged marry many wives. As the social evolution is fast advancing people have begun to realise the defects of polygamy as it was directly responsible for the unhappiness of their family life. They have begun to disapprove it, but have not succeeded in ending it. People have number of children uncared of. The land is insufficient to provide two ends meat and its division and fragmentation makes the situation more verse.

With the institutional influences the present marriages are held under simple religious rites of vedic pattern, but there are number of examples where no rites are performed. Legality of such marriages are not challenged. Now the period of transition has taken place and marriages are touched with the flavour of modernity. Still the inter class marriages do take place and the envioronmental influence is quite visible.

Matrimonial relations in Hindu families are estab-

lished with near relations, which is strictly prohibited in vedic code of marriages. This shows the prevalent influence of Naga cult on Hindu marriage system.

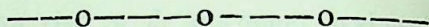
Marriage is still a very simple function in DODA. There is no pomp and show, only age old drums and flutes are used to make people rejoice and make the dance on rhyme and tune, very simple feast having two or three vegetables with Chapati and rice is served to the guests. Common people do not bother for dowry and rich people offer it making life harder and difficult for common masses.

To carry the bride to her in laws "Palki" is used, because there is no road communication.

If a woman becomes widow, she can remarry without any social binding. With the advancement of science and blast of information people have begun to educate their young ones, and they now like to get their children married in cities like Jammu, Udhampur or Srinagar so that these youngsters may be saved from the hard and difficult mountainous life.

o—o

Men of Letters



DODA is the land of music. The origin of folk songs. A music lover sings when he takes his flock of sheep and goats to pastures. He plays on his flute near the banks of Neeru and Chander Bhaga. He entertains himself with love tales and ballads sung in Kashmiri, Bhadarwahi, Khashali, Seraji and Paddy languages. Maidens sing when they wash clothes, clean utensils or work hard in Maize or rice fields. Indeed women folk of DODA relieve themselves from the burden of their work with songs. These songs reflect the state of their emotions. She praises her heroes and tribal warriors. She depicts their valour in word pictures of sophisticated emotions. These folk songs date back to centuries. Like all countries of the world folk songs did not appear in textual form. These melodies were carried from person to person.

The life of written poetry of DODA can be divided into three categories :

Early Poetry : When Nag Sein composed his famous and world renowned book "Malind Panha" in Kishtwari language and

Mabatmyas like. "Vasuki Puran", which deals with "Nag Puja" and records a beautiful account of the topography of Bhadarwah, ignoring its mythological aspect. This historical account is better testimony that once Sanskrit poetry might have flourished in this picturesque area, but very little has been preserved as past heritage except the "Vasuki Puran". An interesting report of M.A. stain that he has found "Bhan's Harash Charitav" at Bhadarwah, shows the glow of this language in this hilly district.

Frequency of Chak invasions on Kishtwar, Mughal influence and annexation of DODA to Jammu regime resulted the change of language, persian occupied the place of official medium and we find some persian poets in Kishtwar and other places. Inspite of the official Patronage, we don't find any towering writer like "Gani Kashmiri". Among the modern writers of persian language "Rasa Javadani" is the diamond in the realms of gold. He along with others have composed few beautiful persian verses. Rasa was a matchless and versatile writer of repute. Due to his superb lone poetry, he occupies a unique place in Kashmiri literature. His poem "Mash-raw-thas-janane cha-kar-yad-pamey Bo" has won him great laurels. Rasa is a popular name in Kashmir. His songs are charished property of the state.

Rasa began to hear the music of muses and started singing like a lark from his young age. He lit the fire of creativity

and his unburnt brick grew firmer after the process of burning in the kiln of emotions. He is no more with us, but his treasure of poetry is well preserved in the hearts of people. His "Nerang-i-gazal" is a praise worthy and ever lasting publication.

GULAM RASOOL KAMGAR

Gh. Rasool popularly known as Kamgar Kishtwari was born in 1875 at Kishtwar in a religious family. He learnt the art of calligraphy. The beautiful wall writing in "Jama Masjid", Kishtwar do remind us about this master artist. Focus of his poetry was religion. His "Natya Kalam" got public acceptance and this form of poetry became his authority and glared on his personality like Diadem. His personal library is full of unpublished material. He was prized with "Robe of honour" by the cultural academy J & K in 1975.

NISHAT KISHTWARI

In the galaxy of poets, Nishat's name shines as a polar star. A dignified personality of understanding and reason. A visionary and born writer, who started his poetic career in 1933 and printed number of books on his own expenses, though the economic position did not allow him to go for this adventure.

"Mazloom - i - Karbala", Munaqub - i - Awliya", "Sigarettee Noshi", "Natya Kalam", "Nati-Sarkar-i-Doadiam",

“Tahfaha Itfal”, “Bad-i-Vatan”, “Tasveer-i-Khayal”, “Lol-ta-Milear” are some of his publications Nishat has achieved mastery in Gazal also.

Dr. MARGOOB BANIHALI

Margoob is diamond carved out from the huge rocks of Pir Panchal. A creative writer, who has deep understanding of literary trends of the world. He has got full command on pen. His depth of understanding, his approach and expression of ideas has unique place in the literary history of Kashmiri language.

He is devotionally attached with the Rishi philosophy of Hazrat-i-Alamdar-e-Kashmir and is one of the authorities on Rishi cult. He is true lover of Kashmiri language, though a degree holder in Persian.

He has been awarded Sahiti Academy award on his book “Partawistan” head of the Kashmiri language in the Kashmiri University, he got golden opportunity to serve the language to the best of his capacities.

ISHRAT KASHMIRI

A versatile writer, intellectual of high order, a matchless historian, pride of Kishtwar. Ishrat Kashmiri is known

outside DODA also. His famous book "Tariq-i-Kishtwar" is a well recognised publication and has the status of 'Reference Book'. One can not ignore Tariq-i-Kishtwar while writing on the cultural history of DODA.

Ishrat was member of Legislative Assembly of J&K state, and I have not gone through such a master publication from any assembly member so far. It was only Ishrat who stood for public commitment, who wrote for people and lived among them.

BASIR BHADARWAHI

Sommaerset Mahem once remarked "The muse of learning is bald behind". Although Bashir Bhadarwahi has poetic hair, not bald at all, but his bowl of poetry is full of nectar, where love, beauty, blessing and charmoozas out. A soft spoken gentleman, the architect of imageries and wonderful lyricist. He is known to the people of the state through the medium of his talented Gazals.

If the two names of Rasa and Bashir are neglected in the world of poetry, the musical, heart piercing, soothing and effective poetry of DODA will become orphan.

Bashir Bhaderwahi has thorough understanding about the forms of poetry. He has deep understanding about the modern trends in literature. He is a treasure of experiences and

has boundless visionary talent. His poem "Tala-Saicpa-Kar" surpasses for economy of language and sublimation of its thought content. It stands with the masterpieces of narrative poems. After Rasa, Bashir Bhadarwahi can be named as crown prince in the world of Gazals.

He has understood the ethos of modernity. His talent has euphuist nature and not a harsh revolutionary instead, a deep thinker who can carve the images of his feeling.

Though "Khatib" by name B.A. Khatib, he never gives sermons instead exposes his deep emotions. He is one of the popular names in Kashmir, because he translates the music of mountains, dances of fairies and emotions of Heemal and Nagiroy. He is respected in Bhadarwah because he showers the nectar of love and sympathy for toiling masses and singing birds. His Kashmiri songs are sung in corn field and in marriage ceremonies. He is highly sensitive, when touched he can not hide his emotions and expresses his burning sensation through the medium of poetry. His poems are full of metaphors and his unique style of writing enshrined him a significant place in the galaxy of writers.

He has recently published his collection of folk songs of DODA, which is supposed to be the monomental work of the author. When his collection of poems will come in the market it will be a landmark in the literary world.

ASEER KISHTWARI

Wali Mohd. Bhat known as Aseer Kishtwari is not a person but an institution, master mind, behind of all the cultural activities of DODA, Chief Account Officer in District Treasury. One gets amazed to think a man dealing with numerical numbers in office. How can he play on soft and tender words of poetry, but Aseer Kishtwari has proved that.

Blessed, enlightened and creative writers can carve the image of their emotions under the umbrella of fash clouds.

Aseer is unbiased, liberal, God conscious, good natured man, benevolent friend and a creative writer. He has developed deep love for Sofi-ism. He is highly influenced by the life style of Hazrat Shah Farid-ud-Din Baghdadi (mercy be on him). He is versatile prose writer and has fully grasped the language of a critic. He has matured command on English language and is known out side also, through his articles in local dailies of Jammu. Depth of his talent is summed up by the Ex Deputy Commissioner of DODA Mr. G. A. Shahbaz, as "Mr. Aseer has written comprehensive article on 'Zila Doda ki Adbi Sargarmiyan', an interesting essay. If this can be termed as encyclopedia for the literature of DODA. I think this will suit the content. Such articles are expected from his forceful pen."

Aseer is an intuitional poet, informative essay

writer and versatile Research Scholar as a poet, he is aware of the social disorder. He visualise the thunder bolts and cracks in traditional mode of life. He collects scraps of papers scattered all around, which were written under the umbrella of values. He feels the burning sensation of "Karbala" under his feet. He feels crunched under the boredom of untold human misery. He has modern sensibility and gives vent to his galvanised emotions in the form of rhyme and metre. Aseer is a bubbling foundation and world of literature expects much to come out from this fellow. He is a live furnace, where experiments will become jummy if heated and melted well.

Gh. NABI DOOLWAL (Janbaz Kishtwari)

Melodious vice of mountainous which echeod for two decabes is no more heard now. Gh. Nabi Doolwal is at everlasting rest, but the recordings of this talented artist is per-serve. He will never die. He is a permanent part of the memory.

Habba Khatoon invented "Rast-i-Kashmiri" in Sofiana Kalam and Doolwal invented "Challant" in Kashmiri music. Challant has been widely accepted by the people. It gives solace to a worried. It enriches the emotional state and reviviscent the helpless, love torn and restless people.

Gh. Nabi Doolwal was a good poet also. He would write under the pen-name of "Janbaz Kishtwari". He

published his first collection of poems in 1963 under the cover "Pholwani-Sangar".

SHAD FARIDABADI

Shakespeare once remarked, "One who knows, and know that he knows is wise follow him".

Shad Faridabadi is the person who knows his subject and its dimension. He has got command on his pen, well acquainted with the modern trends in literature, versatile writer of Urdu and Kashmiri, well balanced and liberal gentleman, President Farid-i-Ya Baz-i-Adab DODA. Shad has got matchless capacity of hammering the most difficult problems of the organization.

He is unity force behind all the cultural organizations of DODA district.

SHOKET FARIDEE

Shoket Faridee is mixture of Sufi-ism and liberalism. Deeply religious and dedicated lover of spiritual philosophy.

Ancestral home Anantnag and the poetic odour of Rasool Mir and Mahmood Gami has been well carried and preserved. He is not a poet by profession but intuition forces him to write. His patriotic and religious poems have won him great laurels. A well read person, with a sharp memory and surpassing

expression of talent in writing. Unfortunately he has not cared to publish his collection yet.

Wafa Bhaderwahi

Wafa is the only poet of Bhadarwah, who is widely known for his stock publications. He has spent most of his income on this itme. Demerits of this overflow are damaging too. Some form mistakes have been cited by his critics. Wafa is a poet of merit, because his poetry is not the mixture of Persian, Urdu or Hindi. A form without adulteration or mixture.

His talented publication "Boyee-Wafa" is praise worthy.

Manshoor Banihali

Manshoor is unique name in litreture. He is known outside DODA also. Though born in DODA district, he has crossd the barriers of area within short span of his life. Mansoor is poet of depth, who has understood the concept of modernity in poetry.

His "Natya Kalam" is superb, full of devotion. If gets published, it will be on the lips of populace.

In addition to these writers, there are number of good poets also, who are in pursuit of their place in the world of

literature. Note worthy among them are :

Talib Hussain : A poet with command on Kashmiri, Urdu and Bhadarwahi languages. If Talib continues, he will prove a good poet. A lovely friend and sympathetic personality.

Qadir Birwadi : A superb soft poet, who has recently published his collection under the name "Cang-i-Reh".

Mushtaq Fareedi : A social reformer, teacher, a good friend, critic of good order. He is in rummage of change. He says, "The verse which lights fire all around. I will offer my heart to the poet as reward."

Zameer Fareedi : is a close relative of Rasa Javidani. He is a love ridden poet and feels a sense of loss. Well placed in politics does not find enough time to continue his taste of expression.

In addition to these poets there is a good number of writers who have enriched the local language by their creative works. Among them the name of "Tishna" a Bhadarwahi poet is highly honoured and well remembered.

JOHN MOHD. TISHNA was born in 1923 A.D. A poor man, who could not adjust himself with service, so his lot has always remained at the minimum. But Tishna had never felt discouraged. He is a poet by nature, self made and spontaneous. One of the Great contribution of Tishna is a valuable addition of Gazal (Lyric) to the Bhadarwahi poetry. Before him Gazal was quite unknown to Bhadarwahi literature.

So far as Kishtwari language is concerned, it is rich as for it's folk songs and folk tales are concerned. Bashir Bhaiderwahi has included folk songs of Kishtwar in his publication. This will be interesting to note that so many folk songs have retained their writers up to date like Badrinath Palmad, Lassajoo Raina etc. Late Kamgar, Ulfat Kishtwari and Janbaz Kishtwari have composed poetry in Kishtwari language also, but "Mohan Gareeb" has touched the heights of glory and perfection in this language. Note worthy among Kishtwari writers are Chander Kishtwari, Sant Ram Sana, Khoshi Ram Sein, Swami Raj Mastana Jagdish Dilgir etc.

Padder area of Kishtwar is the only place in the state except Ladakh where Buddhists live in large number. One can see Buddhist "Gompas" in abundance. Nag temples too are seen in this area. People speak Paddri language and we find good number of poets in Paddri, who write in their mother tongue. Noted among them are Jia Lal Palsar, Suba Ram, Master Bhagat Ram, Jia Lal Kundan, Hari Krishan Tikoo etc.

Siraji language has produced poets of repute, Chadat Singh (T.E O.), Hari Chand, Master Hukum Chand, Master Ganda Singh are note worthy.

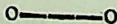
Pogal area has also remained an important centre for cultural activities. Zulafkar, Abdul Rashid, Abdul Rashid

Katoch, Manzoor Pogli and Master Ab. Aziz are some famous Poets of this area.

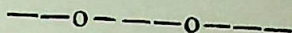
The subject will remain inconclusive, if Ab Rahim Aima of Banihal is not remembered. He has written "Gulbadan" a famous love tale, having two thousand verses. It is a monumental work in Kashmiri literature. Pir Moh-ud-din Mahi has written "Gulshan-i-Asrar". Abdul Gafar Khateeb Ahqar Bhaderwahi is a renowned Kashmiri, Urdu and Gojri poet.

Sagar Saharai has recently published his collection of poems under the title "Showla-i-Sahrah". If Sagar continues, he will prove a good poet.

Manzoor Bhadarwahi, Amin Kishtwari, Shabir Fahmi, Rind Bhadarwahi, Riaz Khan, Riaz of Gatha, Assim Fareedi are the beoff owners in the country of literature. In coming future monumental works on literature are expected from them.



Journalism



One is amazed to note that a hilly area, where people have to toil hard to meal their two ends meat, where means of communication and transport facilities are neglegible. Day today informations and socio economic and political developments of the country and world cannot be transmitted immediately. Where microwave facilities are not available, and people have to cross over the rivers by chains, dense forests, wild beasts and low standard of people snatch away the best qualities of inteligentia, where no common meeting places are demarkated, where numberless villages have not seen any vehicle entering their village, where primitive modes of cultivation and grinding are used. Where facilities like printing press and offset composition are not possible, can any one imagine about journalism there. But the valient and courageous intellectuals have proved the Nepolean's saying that "The word impossible is written in the dictionary of fools" number of journals and weekly newspapers are published from different parts of DODA regularly and these papers have created large number of reading public.

The first journal under the name "Siraj" was printed in 1954 by Mr. Gulam Qadir Tak in DODA. Shaheen a Bhadarwah College Magazine carries articles by gifted students and scholars. Printing is superb and topics cover all aspects of life.

- Chowgan* :— is a journal of Higher Secondary School Kishtwar.
- Roshni-ka-Safar* :— Thought provoking and literary rich journal has been published by Shad Faridabadi and Showkat Ali Mughal is the property of Faridya Middle School DODA.
- Avesest Times* :— Weekly is published from Bhadarwah.
- Paristan Times* :— Was published from Pogal, now it is stopped.
- Khabar Nama DODA* :— This journal is published from DODA by Information Department.
- Chinab* :— A weekly paper ; Editor in chief : R S. Blouriya.
- Mader-i-Hindi* :— A weekly paper, editor : S. Iqbal Dev.
- Taqweem* :— Weekly, editor : Mast Fredi (M.L.C.)
- Adel-v-Insaf* :— Weekly newspaper editor : Aasif John.
- Zamer-i-Khalaq* : Weekly newspaper editor : Mohd. Bashir Zargar.

Dhar :—

Fortnightly : editor : Gh. Rashool
Aazad. (Publication Stopped)

Naveed-i-Subah :—

Monthly journal : editor : Shaheen
Faridabadi.

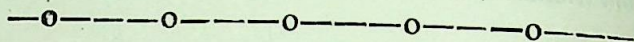
Rah-i-Manzil :—

Daily : editor : Mohd. Sherif Sartaj.

A place where so much of intellectual material is available can be well recognized. This can be classified as odorous hand of statesmen and master craftsmen.

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Scenic Spots of Doda



DODA has so far remained neglected in tourist trade, although this part of the state has everything that would interest a tourist. DODA is the only place which has preserved ancient art and culture. It's numerous Naga Temples enshrine the story of it's civilization. It has got good number of beauty spots and pleasure resorts. It's Melas, jatras and seasonal festivals radiates vigour offers joy and satisfies the human emotions. For a person who has religious bent of mind, there are places of interest for him The shrine of "Basuki Naga" at Bhadarwah, Kailash Kund, Chinote and Sarthal. Where meditation and God consciousness takes a believer to the supreme state and sadaka feels himself "Transeendantal Being".

The holy shrines of Sayeed Shah Farid-ud-Din at Kishtwar, who revolutionised the socio, religious sphere of DODA, an Islamic missionary of high order, Shad Asrar who was great mystic of practical nature, who had spiritual superiority of excellence. The shrine of Hazrat Zain-ud-Din Wali at Bandarkot is a

gifted place of nature situated on the bank of Chander Bhaga near a hillock, encircled by lush green trees where calm prevails every where, only the sound of murmuring water gives rhythm to music which bubbles out from emotional state of mind.

These places of meditations and beauty are not known to the people of out side DODA. Two scenic spots of Batote and Patnitop are developed for tourist traffic, because of the location of these places, being situated on national highway.

Among the numerous beauty spots, "Kalota" comes first, because it is near to national highway. The altitude of "Kalota" is six thousand feet and is gateway of marmat area of DODA. A small village among the pine trees, surrounded by towering mountains on all sides, one can see nature in it's original form while standing on the balcony of the rest house, a big chinara tree and transparent pond of water, adds grace to the beauty of this picturesque place. This is a picnic spot for all Schools of DODA. If developed this will become Gulmarg of Jammu province.

Bhadarwah area of DODA district has become the place of attraction both for the Government and tourists. Due to the unfavourable situation in Kashmir. Topography of this area is best suited for tourist industry to grow up. According to the physical division of Bhadarwah it lies in the series of outer Hima-

layas. The mountains which surround this valley range from 12000 to 15000 feet above sea level. Neru Nullah which flows from the slopes of these mountains lie in the North West of the valley. Besides there are hillocks here and there up raised on the surface which prove that endogentic forces have taken place in shaping the topography of this area. The climate of Bhadarwah is temperate, because of the altitude, surrounding mountains, green forests which play vital role in shaping and modifying it's climate. The moisture ladden winds of summer monsoon cause rainfall to the whole area. The total area is rich in vegetation CHIL PINES, deodar, berberis, kail fir, chil and other mixed types of forests are common.

Bhadarwah is rich in herbs, much of these herbs are used in medicine making, fruit cultivation of nashpati, apricot and apple is also carried. Green pastures provide enough milk to the people and milk products are available in abundance. All these factors make Bhadarwah a lovely health resort and Govt. is now trying to attract tourists by organising tourist festivals at different places.

Some important scenic spots are :

CHINTA

A picturesque place of Bhadarwah is pride of DODA. It is the fairest valley of this region. It is at the five kms

walk from Bhadarwah. Dense forests of deodar re-open the nature's door for reinvigorate visitors torn with scorching heat of the plains. Dhaba is entrance of "Chinta" valley. Here is situated the noted temple of "Takh Shak Nag" pilgrims and visitors pay homage to the Naga Deity while passing through the thick forests. Hillock of Subardhar and Phuklan inviting to the extreme are at the distance of half a mile from the village of "Chinta". This is a vast pasture where "Gall Duhals" graze their cattle.

At Subar Dhar stands the famous temple of Seshnag. This is the highest summit of Chinta and from it one can command the view of the snow peaks of "Dharmi" and "Papi" of Paddar.

There is a shrine of "Mata Thera Bhuja". This temple is visited by the pilgrims through out the year coming from far-off places of Chamba, Himachal Pradesh, Basohli and Ramnagar.

Fairs are held frequently especially during the time of "Navratra". The most beautiful health resort of Bhadarwah namely 'Jai' is hardly at a distance of two miles from Chinta.

The scenic grandeur of the area is superb and can be safely compared to Gulmarg. This area of DODA was inaccessible in bygone days. But the communication problem has been solved and motorable road has been built up to Kilotran. Similar

project of constructing of road from Bhadarwah via 'Chinta' and and Jai is nearing completion.

Bhallessa is sparsely populated. The mountainous terrain and hilly configuration of the soil leave very little area for purpose of cultivation. The forests abound in flora and fauna. Herbs and medicine plants are found in abundance here. The most costly forests product (Guchian) are found in abundance and are transported to neighbouring markets. Bhallessa is known for its music and folk dances. People speak local dialect called Bhallessi, slightly different from Bhadarwahi. Many festivals are celebrated in this area. The most important is that of "Bhajah" in jatota. It attracts people from neighbouring areas of Bhadarwah DODA and Kishtwar. "Bhalla" "Padri" and "Kanthi" are the places of scenic charm and fascination.

LAL DRAMAN

Lal Draman is repertory of nature's beauty and delicacy, bracing climate, varieties of wild flowers and snow peak mountains. Situated in northern boarder of Siraj with an altitude of 8000 feet high. Miles long oval shaped grazing ground surrounded by high cliffs and pine trees, gushing water and wonderful sight an attractive place, a health resort, unpolluted air, fragrance of flowers all round, a solitary Naga Temple in the centre of the plane ground make it paradise of DODA, but unfortunately it lacks in

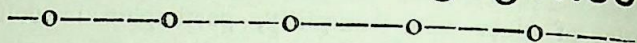
communication.

SARTHAL

Sarthal is the seat of Shakti known all over Jammu province, being a holy place. People from all areas attend this shrine of place and tranquility, participate in collective prayer function during the "Navratra" festival. The biggest congregation of kud or fire dancing take place in the night of 14th of Bhadun. People offer sacrifices of sheep and goats and muster the blessings of Goddess Durga. Besides it's religious importance, Sarthal is splended place where nature is smiling on dense pine forests, wild flowers, streems and grazing fields. Recently sarthal has been connected with DODA headquarter by the road and transport facilities are available to pilgrims and visitors. If developed it can be the best tourist attraction for the people of the country. Sarthal is a glorious town needs to be developed as a tourist spot.



Cresset of Perfection or Historical Negligence



In the evolution of human society, economic linguistic spiritual, racial and political factors effect the social order.

If the social norms are not well carved, society is caught in a black hole of hotch-potch idealism having no sound base.

It becomes the moral obligation on the part of elites to get corrected the derailment of social order.

Among the many constituents, human factor is predominant in society. It depends upon the socialogists to contribute towards general good. Balanced intellectuals creat pragmatic society.

Till independence our history has revolved around the kings and their courtiers. This has remained the main drawback with historians, that they have not recorded the revolts, upsurges and struggles of common people against the political, social and economic injustice and the fight of a man against exploitation.

Our books on History do not help us to estimate

the importance of the real contribution of human forces to the making of History.

Our historians consciously or unconsciously have eliminated the human element from history, thus making it as a soulless subject.

It is actually the people who make History and create events. The History of DODA is the living example of Naga upsurge and the supermacy of Naga cult over Vedic culture. But this whole episode has not been recorded by the historians.

The excellent leadership of Vasuki Nag and the return of Naga cult in the strife torn area of DODA is a wonderful event of the human race, the brave people who have sacrificed their lives, but saved the dignity and honour of their motherland. This requires investigation. The theory of NIRVANA advocated by Lord Budha and communicated to the Buddhist world by Nag Sein through his wonderful book "Malind Panha" is a remarkable event in the human history. This book is the basic text of Bhudism and was written in Kishtwari language very little is known about this literary giant. We even does not know whether Nag Sein belonged to Kishtwar or not. The author of Vasuki Puran though not known, but on the deep study of the man script we find the name of "Soma" who has composed the masterpiece. Thus narrative poem said to be the Mini "Neelmat Puran" of DODA district has not so far been traced out by the Research Scholars. In the field of Astronomy, DODA has a pride palace. Astronomers

of Kishtwar, Padder, Bhadarwah, Nag Sein etc. have created a place in history, but no "Panchang" has been published by them so far.

In the field of education DODA has nurshed number of educationists and scholars. Note worthy among them are :

Gulam Rasool Aazad : First graduate of Bhallesa. the remote and hilly corner of DODA dist. Mr. Azad is a reputed educationist, first member of constituent Assembly from employees cadre. First Director of Education of J&K state from DODA dist. fiery orator and honest man.

Abdul Aziz : From Bhadarwah. Soft spoken gentleman, elivated educationist. He retired as Ragistrar University of Kashmir.

Dr. Iqbal : Director of School Education Jammu. He has authored number of books on science. Dr. Iqbal was the jem of Bhadarwah.

Mir Sayeed Hussain : A well reputed educationist, born at Labbar. The first graduate of Marmat Galyan. Remote, hilly and backward area of DODA dist.

Master Agya Ram : From Malhori, widely respected teacher. Due to his efforts and hard labour building for High School DODA was constructed.

Sheikh Mohd. Ayub : Secretary Board of School Education. A highly respected porsenality of Education Department. A well learned and emancipated scholar, resident of Bhadarwah

Sheikh Abdul Rehman : is well recognised political leader of DODA Dist. He is boru secular and talented and matured statesman. Now a days he chairs the J&K Janta Dal.

In the field of engineering the name of Rajinder Singh Rana from Kalhota is worth mentioning. He was Chief Engineer R&B Jammu, due to his efforts number of link road were constructed in DODA dist.

Among the law experts and lawyers, DODA has produced good number of jurists who were wellversed in jurisprudence like Justice Janki Nath Wazir (chief justice of J&K High Court).

Among the lawyers M/s Ram Raj Rathore DODA Santosh Kumar DODA, Swami Raj (Humbal), Gulam Nabi Gottni (Bhadarwah), Ab. Qayoom Bhadarwah), Ab. Rauoof Ganai (Bhadarwah), Mushtak Ahmad (Marmat), Mohd. Akbar (DODA) Chowni Lal of Desa Nazir Ahmed of Jathi, Sayeed Asgar Ali deputy Director Libraries a virtuous person, talented scholar, belongs to holy town of Shah Asrar Sahib (Kishtwar) are worth praising but very little has been recorded about these disermiative personalities.

The political history of DODA is not so glamourous. We fiad paucity of political organization. Even in freedom strugle, this area remained almost passive, this was perhaps due to its peculiar Topography and lack of information.

But the fact can not be ignored that the political events of Kashmir had its impact in DODA also.

The name of Mohd. Khalil Kitchloo leader of Muslim conference DODA is well remembered. Atta-ulla Suharwardi, Gulam Mohd. Bhadarwahi, Chowni Lal Kotwal, Ab. Gani Gohni, Jagat Ram Aaryan, Om Mehta, Hans Raj Dogra, Sheikh-Abdul Rehman, Bashir Ahmed Kitchloo, Gulam Hassan

Arman, Mast Fareedi figure among the recognised political personalities of different political parties of DODA.

GH. NABI AAZAD

Wonder land of DODA has not nourished Sufi-saints, warriors, scholars, poets and historians, but has given us political personalities too. Among political leaders Gulam Nabi Aazad looks taller.

It is not opinion of his friends and admirers, but the people who have ideological difference with his party, accept that Gh. Nabi Aazad is the man with virtues. A man having firm conviction and loyal to the party manifesto.

When congress party was out of power in Janata rule, instead of leaving the party like so many "Aaya Ram and Gaya Rams" he offered his total services for the cause of organization. Congress party was shrouded in mist of confusion, nobody dreamt of regaining power, he dived into the deep waters of struggle and held the rope of a sinking boat.

It is dedication, affection, ideological understanding, conviction and dynamism got recognition and he was taken as a member of the central cabinet.

There are number of organisations dealing with literature, art, music and number of people working on history, culture, science and political development of DODA need our attention. A comprehensive historical record must be created so that the music of singing birds may not be lost in wilderness due to our negligence.

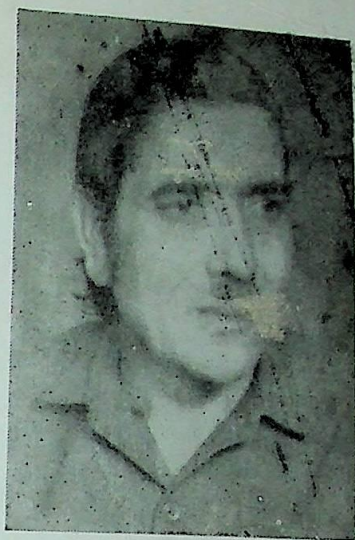
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ERRATA

Page No.	Line No.	Word	Read as
2	8, 10	numder, Farid-ud-div	number, Farid-ud-din
3	9	Aayan	Aryan
4	6,8,9	Accout, serpaent,	Account, serpent
	20	heepness, Sanker	helpness, Shanker
5	1	lessing,	blessing.
6	13, 24	HASRAT, edjoy	HAZRAT, enjoy.
7	11	locaie	locate
8	12, 13	ptace, Kasomir	place, Kashmir
11	8	neglible	negligible
13	22	avilable	available
19	13, 20	odstruct, belongs	obstruct, belong
23	4, 14	seep, ane	sheep, and
24	1, 2	siopes, chabma	slopes, chamba
25	14	52000 ft.	5200 ft.
30	3, 21	unshaeable, chahges	unshakeable, changes
32	20	personalits	personality
33	14	heir	their
34	17	day	gay
42	8	fnll	full
45	7	whethe	whether
48	2, 9	Mollaha, beuty	Mohalla, beauty
51	3, 12	Raia, geartness	Raja, greatness
52	11	mouniainous	mountainous
56	2	from	form
57	15	colloct	collect
73	10	jab	job
75	11	ligai	light

77	22	is	in
85	10, 12	expect, kingdow	except, kingdom
86	10	ascenden	ascended
90	8	spirituality	spiritually
93	14	or	of
96	3	pages	page
100	2, 5	gave, on	grave, one
101	19	Syeb	Syed,
114	1	demtse	demise
122	9	verse	worse
123	9	harber	harder
124	15	devided	divided
126	3	heats or	hearts of
127	6	commrnd	command
131	12,13,14	vice, mountainous,	voice, mountains,
132	9	Baz-i-adab	Baz-mi-adad
133	5	itme	item
137	6	facillities	facilities
140	15	Shad	Shah
143	5	pasting	passing
144	11	or	of
147	25	palace	place
148	25	boru	born
149	10	fiad	find
150	3	nourshib	nourshid

MOHAN LAL Aash
 Author
 Some Prized TV & Radio
 Plays



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Feature |
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OTHER PUBLICATIONS OF THE AUTHOR

1. **Kulya-Ti-Nazim** — Life History and Literary Contribution of Great Kashmiri Poet "Abdul Ahad Nazim" (Cultural Academy Publication) Selected for Higher Studies University of Kashmir.
2. **Talmihat** — Cultural Academy Publication Hon-Course, University of Kashmir.
3. **Anokha Musafir** — Two parts, Aobi Sangam Publication Folk stories of Kashmir.
4. **Achar Vanik Aalove** — Collection of Poems.
5. **Tahqeeq** — Research Articles, Existentialism, Nehalism, Surrealism and Naturalism.
6. **Kashmir-Ki-Qadeem Rajdhani** — History
7. **Nag-Mat-Ta-Kasheer** — Evolution of Naga Cult in Kashmir.
8. **Almas-Khanee** — TV & Radio Plays (under printing process)
9. **Sabdi-Gul** — Essay Collection, Published in "SHEERAZA" Cultural Academy